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REFORM IN EARNEST &c.

BY

EDWARD MILES.

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REFORM IN EARNEST,

OR

TRUTH OVER ALL;

PARTICULARLY IN REGARD TO

OATHS, LIES, MAN AND WOMAN WORSHIP, DISCIPLINE, DRESS,
WOMEN'S PREACHING, MARRIAGE, SCRIPTURE READING,
NEW TESTAMENT CREATURELY ACTIVITIES, ACTIVE OBEDI-
ENCE TO THE SAVIOUR'S COMMAND TO ALL HIS DISCI-
PLES, "PREACH TO" AND "TEACH EVERY CREATURE,"
MISSIONARIES, DESTRUCTIVE COCKERING AND CA-
TERING, THE WAR DELUSION AND ITS SUBSTITUTE,
REVISION OF THE PRAYER BOOK,

AND OTHER LESSONS OF ENCOURAGEMENT, INSTRUCTION, OR
PREMONITION, CONVEYED IN

A FRIENDLY DIALOGUE

BETWEEN

A BAPTIST,

A BISHOP OF THE CHURCH
OF ENGLAND,

AN EX-PRESIDENT OF THE
WESLEYAN CONFERENCE,

A MINISTER OF THE CON-

GREGATIONAL UNION,

A MINISTER OF THE SCOTCH
CHURCH, AND

A FRIEND (REFORMER).

BY

EDWARD MILES,

*Author of "Oath Taking superseded by Truth Speaking,"
"Marriage Absurdities Rejected," &c.*

LONDON:

A. W. BENNETT, 5, BISHOPSGATE STREET WITHOUT.

1859.

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Whitman, friend

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INTRODUCTION.

THE manner in which this little work originated was this. The Author was summoned on the Grand Jury at the Guildhall Quarter Sessions, before the Lord Mayor, the Recorder, and other magistrates and justices, on seventh day (Saturday), the 23rd of the 10th month (October), 1858, and of course objected, as he always has done, to take the oath, in conscientious obedience to our Lord's command, "Swear not at all."

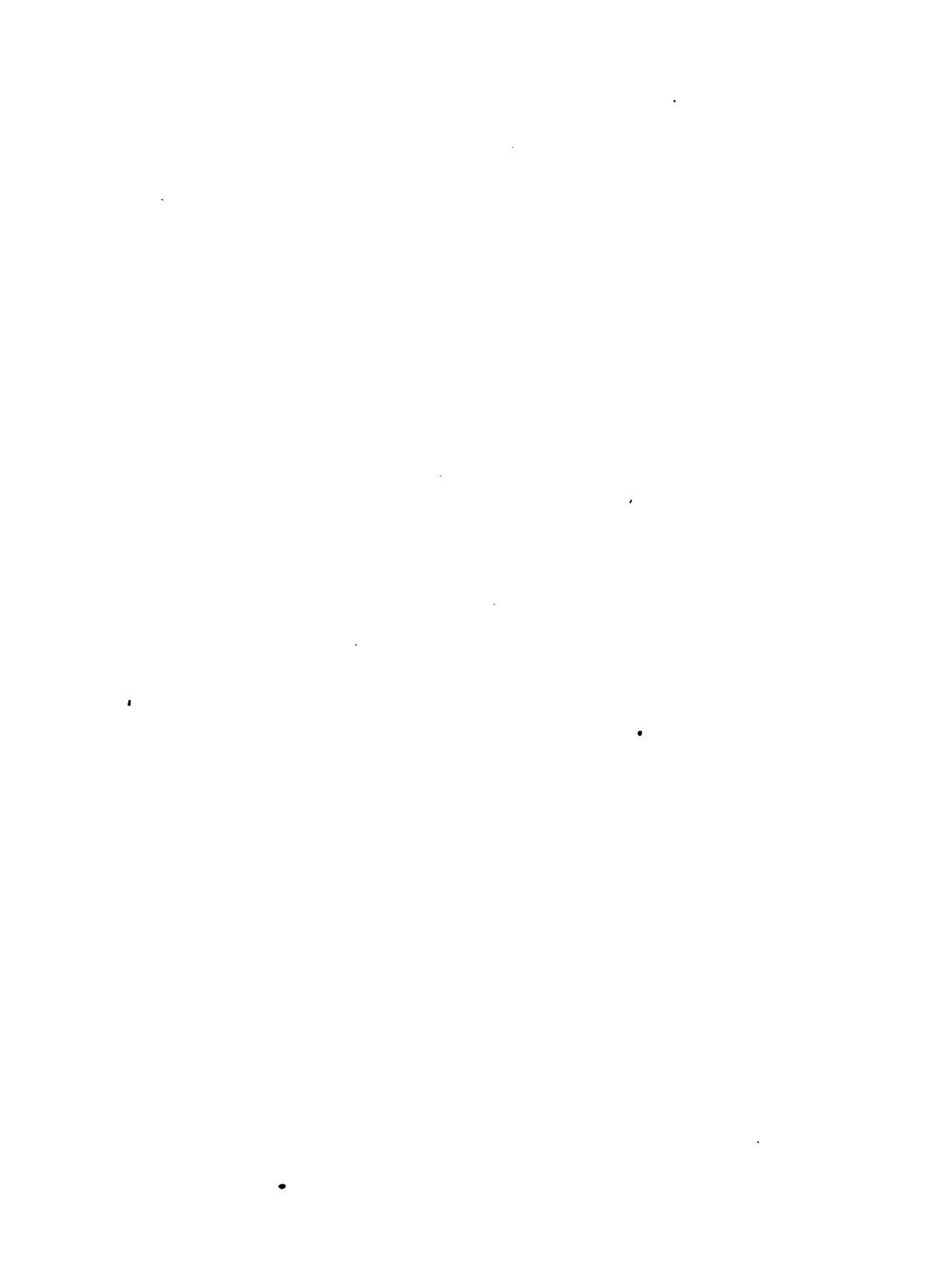
On the following second day (Monday), a very incorrect report of this proceeding appeared in one of our daily papers, headed "QUAKER DIFFICULTIES," which required explanation. This report, however, pretty plainly indicated two things: first, that the reporter did not understand what he was writing about sufficiently to attempt to abridge it (it would have been better to have given it *verbatim*); and, secondly, it showed that the officer did not either understand the affirmation, or how to administer it properly.

Whilst writing to set the matter right, it occurred to the Author that it would be useless, and precious time lost; there are lots of Gallios in the world, who “care for none of these things;” neither would a didactic essay be hardly at all attended to (the Author has written one long ago, “Oath-taking superseded by Truth-speaking,” sold by Donnison, 21, Liverpool-street, London, E.C.) There are a large number of Christian professors akin to Gallio, at least they don’t care sufficiently to wade through a long dissertation; but that if it was written in a more *inviting strain*, by way of DIALOGUE, it would have more attention, and be better understood. Besides which, there are other “difficulties” besides “Quaker Difficulties” (as the reporter so quaintly called the refusal to take the Oath); other vain usages, popular absurdities, reprehensible, and even sinful and idolatrous customs, mixed up with public worship, and otherwise, which have grieved the soul of many a “way-worn pilgrim to the land of light” for two centuries or more; and which neither advice, nor remonstrance, nor suffering, nor ridicule, nor sarcasm, have yet succeeded in removing, but which this FRIENDLY DISCUSSION aims to bring up to the light of the public gaze, that some of their revolting deformities may be seen and abhorred.

It aims, too, at something more than this; namely, to excite the enthusiasm of Christians, IN SEEKING THE PEACE AND EVANGELIZATION OF THE WORLD, as well as the exposure of error and manifestation of truth: and

especially to elicit attention to the principles and usages of the Society of Friends, which the Author believes to be *far in advance* of any other Christian Society whatever; (baring, however, active obedience to our Lord's command to all His disciples, "Go ye, and teach all nations," in which it cannot be said that Friends are in advance, but are rather in the rear of other professing Christians.) The Society, however, is more and more improving in this respect: in which the Author rejoices exceedingly, for he never could see why a Christian Society of people, one of whose first, fundamental, and distinguishing principles, always has been, that which our Lord Himself preached to the people, namely, "The kingdom of God is within you," should not be FOREMOST in inviting the world's attention to that blessed truth, as George Fox and other ancient Friends were.

In conclusion, the Author would further remark, that if in these pages any sharp or strong expression is observed, it must be remembered that it deals not with *persons* but with *principles*, and that too, he trusts, in the spirit of love, which is the only genuine spirit of Christianity.



REFORM IN EARNEST,

OR

TRUTH OVER ALL, &c.

DIALOGUE.

Enter a Member of the Baptist Society.

Baptist. Well, Mr. Reformer, where are we now?

Reformer. Very far indeed below, in my opinion, where we ought to be.

Baptist. How so?

Reformer. Why does not our great Lawgiver command, "Be ye perfect, even as your Father which is in heaven is perfect."

Baptist. Ah, that we can never attain to. "Who can bring a clean thing out of an unclean? not one," as said old patient Job. Even the great Apostle was obliged to acknowledge, "Not as though I had already attained, either were already perfect."

Reformer. I am glad to hear thee quote Scripture, and so much to the purpose; when this is the case, and with proper care and watchfulness, combined with a prayerful spirit, conversation is sure to be edifying. But it may be that I may have to give thee a hardish rap or two; canst thou bear it?

Baptist. "Great peace have they which love thy law, and nothing shall offend them," says David, (Psalm cxix. 165.) "Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil which shall not break my head." (Psalm cxli. 5.)

Reformer. That's indeed the true spirit of godliness ; may it ever reign and rule over us, dear brother.

Baptist. But yet, as to the word "perfect," of course we well know it must sometimes be understood in a *qualified* sense.

Reformer. "As many as be perfect," said the Apostle Paul to the Philippians (iii. 15). And in the sense in which Scripture phrase imports the word, it is certain that some attained. Job was perfect and upright; and our Lord, Job, David, and Solomon, all speak of a perfect man.

Baptist. But here again we must never forget, as I said before, it is only in a very *qualified* sense that we must understand it.

Reformer. I think we should err if we regarded as impractical, what the lip of perfection and goodness spoke; or set that down as impossible to be attained, which was commanded by one of whom it was declared "He needed not that any should testify of man, for He knew what was in man."

Baptist. But we should always remember the context when quoting Scripture. Our Lord (see Matt. v. 44—48) had been speaking of doing good to our enemies ; and that as our heavenly Father causes His sun to rise on the evil and the good, and sends His rain on the just and unjust, so we should not only pray for and love our enemies, but strive to do them good, and thus "be perfect" in the sense here intimated. I have no objection to that view of

the matter, and regard it as consistent with the aforesaid words of the great Apostle, “ Not as though I had already attained, either were already perfect.”

Reformer. “ Then shall I be satisfied when I awake in thy likeness,” were earnest David’s words. (Psal. xvii. 15.)

Baptist. Ah, and never till then.

Reformer. But this does not limit any man, in any manner, from endeavouring to arrive to higher and higher degrees of good on this side the grave.

Baptist. I can admit as much as the Apostle did when he said, “ We ought to seek to ‘grow up in Him in all things, which is the head, even Christ.’ ”

Baptist continues. So, I understand you had to take your place on the grand jury at Guildhall the other day, at the City Quarter Sessions, before the Lord Mayor, the Recorder and Aldermen, and, if report says true, you objected to take the oath.

Reformer. Yes, of course, ’twas on seventh day, the 23rd of last 10th month.

Baptist. (*In a taunting but good-tempered jeer.*) Yes, Mr. Quaker, and you had your broad brim shoved off in the middle of the Court, when it was full of your brother citizens and liverymen and neighbours.

Reformer. Yes, and that’s partly true, but not quite—for it wasn’t shoved. If it had been, I would have forgiven it; but, to the greater honour of the officer and the Court, it was most politely done.

Baptist. If I’d been there, I’d have knocked it off. (*This must be supposed to be said in a somewhat jolly, laughing mood; but, changing his countenance, a slight paroxysm of impatience seems to have possessed our brother, who, humming a tune, taking up his hat, and moving quickly*

towards the door, continues :) Well, I shall bid ye good morning. Hat! hat! why, what have we got to do with hats? (*And now, in a much more scolding, angry strain, and turning round,*) I disagree with you exceedingly. Isn't it said, "Obey magistrates, submit yourselves," and so on? We ought to submit meekly to the customs of a court of law or judicature. Would the Apostles stand about a hat, or is there anything at all about a hat in the Bible? (*And again moving quickly towards the door.*)

Reformer. Well, thou'rt never going to be so un-English as that? Condemn a man unheard, nor allow him one plea in his own defence?

Baptist. Well, cut it short then, or I shall be off.

Reformer. First let us describe how it was done. As the officer was calling over our names, he suddenly espied me, and in about as gentle and respectful—

Baptist. Yes, as I said before, much more respectfully than I'd have done. Why, I should have thought you would have felt yourself bound, with the profession you make, in a place, too, where dignity and decorum so much becomes us all, to have shown yourself a specimen of decorum and propriety.

Reformer. Brother, thou'rt right; and were it not for matters of far weightier moment, I should be willing to give thee and thy intelligent arguments the palm; but I believe I shall have to show thee that I am right, too.

Baptist. Never.

Reformer. As he took it off, he gave it to me, saying, "Allow me to give you your hat, Sir." This matter about the hat I have never felt very considerable tenacity about, further than this,—I have believed it may occasion-

ally serve as a *sign*, to show that the wearer believes in the *supreme authority* of One, whose prerogative it is to be feared, honoured, and obeyed, even *before and above* "the powers that be," in cases of conscience, or in any thing wherein the one clashes with the other. In this instance, I believed it safest for me to show, that I flinched not from a faithful bearing of this testimony to such supreme authority, and from a profession I have maintained and upheld for the last thirty-two or three years. And further, it has appeared to me, that trifling as this hat scruple must ever be regarded, it may possibly, in particular instances, serve to *pave the way* for that dauntless and intrepid spirit, that the Christian must ever evince, and certainly will evince, in some way or manner, if instructed from above. Great and many are the embarrassments, which a person unaccustomed to public life meets with in a court of law. Excepting the solemn act of Divine worship, there probably is no position in life, in which any person can be placed, where his mind should be more free from the *servile fear of man*, whilst his soul should be imbued with the awful dread of the Omniscient and Omnipresent Majesty Supreme. Now, in considering this subject about the hat, it must be remembered that the conscientious Christian, who feels bound to fear God and honour the king, to be a good citizen, subject to the higher powers, obeying magistrates, and ready to every good work, has to appear before dignitaries and elevated persons, many of whom, although Christian professors they are, I regret exceedingly to say, allow themselves to accept of, and to be inflated with, the fawning, servile flatteries, and obsequious adulations of their man-fearing fellows, to

such an extent, that they even allow the appellation of “the worshipful” to be applied to them. But this we shall come to when conversing on adulatory titles. Suffice it here to say, that these “worshipfuls,” as they are so improperly called, many of them look for a reverence and a servitude, bordering on the Divine prerogative, worship; and they therefore need to be reminded of the edifying lesson, which a contempt of the hat worship imparts. Thou saidst, “Where is there anything at all about hats in the Bible?” There is just one instance wherein the word is named. “These men were bound in their coats, their hose, and their hats.” (See Daniel iii. 21.) And although this reference will scarcely serve my purpose, as we know not what the usages of society were at that time with regard to hats, yet this we know, that the people were highly idolatrous, and that it was in consequence of a non-yielding to an idolatrous usage, and one with which the taking off of the hat *has always been identified, namely, creature worship*, that the presence and power of the Most High were so wonderfully portrayed, in the decision of character of these men, Shadrach, Meshach, and Abednego. And however contemptible this hat scruple may appear, as doubtless it will appear to very many who read the report of our conversation, I call upon all, for their own sakes, for the exercise of a little consideration and temper towards men who desire, above all things, to be on the Lord’s side, and who feel that they have principles to uphold and maintain, through evil report and good report, entrusted to them by the great Head of the Church, which are dearer to them than life.

Whilst waiting in the Court, to take my turn to make my

affirmation, in common with other gentlemen, who were being sworn, I had an opportunity of closely observing the manner in which the *oath* is administered. One of the most remarkable circumstances attending the ceremony is this, that each person, with his *glove off*,* and with his *right hand*, is required to hold that blessed book, which contains the imperial mandate, “Swear not at all,” uttered by, and further elucidated and enforced by, the disciple of one, whose holy name, I KNOW, by some of them, my neighbours and fellow-citizens, aye, what if I say the Lord Mayor and Recorder themselves, is held to be PRECIOUS INDEED !

From what I observed, too, it is perfectly clear that the law, as it now stands, for permitting persons who have a conscientious objection to taking the oath, to affirm in lieu thereof, is not at all understood. And this is very surprising, as four years have now elapsed since the Act was passed.

The following is the allowed affirmation of the Society of Friends, dated 28th August, 1833 :—“ I, A. B., being one of the people called Quakers (or one of the persuasion of the people called Quakers, or of the United Brethren called Moravians, as the case may be), do solemnly, sincerely, and truly declare and affirm.” 3 and 4 Gulielmi IV., cap. 49. And this is provided for any who *have been* the one or the other, dated 10th August, 1838 :—“ I, A. B., having been one of the people called Quakers (or one of the persuasion of the people called Quakers, or of the United Brethren called Moravians, as the case may be), and entertaining conscientious objections to the taking of an oath, do solemnly, sincerely, and truly declare and affirm.” 1 and 2 Victoriæ, cap. 77. And

* This has been publicly discussed, and proved to be most legally correct.

the following is the form provided for the Separatists, dated 28th August, 1833. 3 and 4 Gueliemi IV., cap. 82:—“I, A. B., do, in the presence of Almighty God, solemnly, sincerely, and truly affirm and declare that I am a member of the religious sect called Separatists, and that the taking of my oath is contrary to my religious belief, as well as essentially opposed to the tenets of that sect; and I do also, in the same solemn manner, affirm and declare.”

The Common Law Procedure Act of 1854 would seem, however, to supersede all the other Acts, because it emancipates every person's conscience, of every name or denomination. It can be obtained at the Queen's printers, Eyre and Spottiswoode, of Harding-street, for 9d. It is entitled—“Cap. 25. An Act for the further amendment of the Process, Practice, and Mode of Pleading in and enlarging the Jurisdiction of the Superior Courts of Common Law at Westminster, and of the Superior Courts of Common Law of the Counties Palatine of Lancaster and Durham. [12th August, 1854.] 17 and 18 Victoriæ, cap. 25.” By the 20th clause of this Act it is enacted that if any person called as a witness, or required or desiring to make an affidavit or deposition, shall refuse or be unwilling from alleged conscientious motives to be sworn, “it shall be lawful for the court or judge, or other presiding officer or person qualified to take affidavits or depositions, upon being satisfied of the sincerity of such objection, to permit such person, instead of being sworn, to make his or her solemn affirmation or declaration in the words following:—*videlicet*, “I, A. B., do solemnly, sincerely, and truly affirm and declare, that the taking of any oath is, according to my religious belief, unlawful; and I do also solemnly, sincerely, and truly affirm and declare, &c.”

And by the 21st, “If any person making such solemn

affirmation or declaration shall wilfully, falsely, and corruptly affirm or declare any matter or thing which if the same had been sworn in the usual form would have amounted to wilful and corrupt perjury, every such person so offending shall incur the same penalties as by the laws and statutes of this kingdom are or may be enacted or provided against persons convicted of wilful and corrupt perjury."

And by the 103rd, 104th, and 106th clauses of this same Act it is decreed that the above 20th and 21st sections shall apply and extend to **EVERY COURT OF CIVIL JUDICATURE IN ENGLAND AND IRELAND**, that they shall come into operation on the 24th of 10th month, 1854, and that in citing this Act in any instrument, document, or proceeding it shall be sufficient to use the expression, "The Common Law Procedure Act, 1854."

I have also been informed that the same privileges were extended to Scotland the following year, 1855.

The above are the provisions which are now made in this country for **ANY PERSONS** who have conscientious objections to the taking of the oath, in obedience to the words of our Lord, "Swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is His footstool; neither by Jerusalem, for it is the city of the Great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be yea, yea; nay, nay; for whatsoever is more than these cometh of evil." And of the Apostle James's injunction also:—"But above all things, my brethren, swear not; neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea, and your nay, nay, lest ye fall into condemnation."

I have thus been particular in giving at full length the several **Acts** by virtue of which the right of affirma-

tion can be claimed, because although it cannot be supposed that persons who are resolved simply to obey the mandate of their Lord and Saviour, will any more be confronted by opposing authority in this country, yet it must be remembered, that it is still the exception and not the rule, and that officials and persons in authority are always averse to innovations on the accustomed routine of business. And as this adds somewhat to the embarrassing tendencies of courts of law or judicature, as noticed in my work on oaths, persons who are not accustomed to them cannot be too well prepared.

Baptist. What then, have you written upon the subject?

Reformer. Yes; the fag-end of a second edition is still at the publishers, 21, Liverpool-street, London, E.C. (Donnison's), published in 1852, entitled "Oath-taking superseded by Truth-speaking." This, however, was not the only reason that I left you, which I explained publicly in the chapel at —

Baptist. What! were you ever one of us?

Reformer. Yes.

Baptist. Who baptized you? What chapel did you belong to?

Reformer. With names and persons, I think, my friend, we'll have nothing to do. Our conflict shall be with principles, when opposed, as we believe, to the truth; our battle, with insincerity to Christ, wherever we observe it. Suffice it to say, and thankful am I to say, that I was a member (a very unworthy one, I fear) of one of the largest Baptist churches in London.

Baptist. And what was your experience when one of us?

Reformer. Of the most gratifying nature. Then did my soul prosper. Glory be to the all-wise Head of the Church for His goodness towards me, in placing me among a people who zealously upheld the doctrines of

self-denial, decision of soul for Christ, holiness of heart and life, and—(*Here it must be supposed that Reformer's countenance became deepened and fixed, and his whole soul wrapt up in grateful and reverent devotion towards the invisible, but undoubtedly all present Supreme*)—sweetly was my heart knit to several of the beloved ministers of that Christian society, and joyous and happy are my reminiscences, of the many improving seasons of religious fellowship, I have experienced, with the people of that section of the Church of Christ.

Baptist. But you should have attended our week-day meetings and prayer meetings, and the ordinance of the Lord's Supper.

Reformer. I did.

Baptist. And the Sunday school?

Reformer. I was an active teacher in the Sabbath-school, and a large distributor of tracts; also a collector for the Baptist mission; and, although with very limited time, a visitor of the sick.

Baptist. Ah! here was the secret of your prosperity and advancement in spiritual good. You watered others, as it is said in Proverbs, and therefore you became watered in your own soul.

Reformer. The secret of my advancement I believe consisted in this, that I was enabled to do it in strict obedience to the command of our Lord—"Go ye, and teach all nations," or "Go ye into all the world, and preach the Gospel to EVERY CREATURE, teaching them to observe ALL THINGS whatsoever I have commanded you;" for I had already taken some steps towards the missionary work, and most likely should have entered more into it, had I remained amongst you.

Baptist. But what could you have found amongst Quakers to have allured you from a path of so much fruitfulness, usefulness, and advancement?

Reformer. I found more consistency in many most important testimonies of truth, which were thought lightly of by others, or altogether passed over.

Baptist. You said just now, you publicly explained these reasons to the congregation of the Baptist chapel of which you were a member; when did that occur?

Reformer. It was on Sabbath morning, about half-past eleven o'clock, that I entered the chapel, and—

Baptist. What! interrupt the friends in their public worship of Almighty God!—why, George Fox would not have done that, I'm certain.

Reformer. Neither did I. I was better instructed.

Baptist. But you say you entered the chapel at about half-past eleven, and we know that's the time of public worship.

Reformer. —'not too captious, brother. Before I attempted to explain to the people, I sat down quietly until the minister had ceased.

Baptist. And is this the way you showed your love to your Baptist friends, whose Christian association you have just said you so much valued?

Reformer. What can be a greater proof of love than to endeavour, in the cross, as it was to me, in a deep feeling of my awful responsibility, and in strict obedience to the requirements of my Saviour, to endeavour to provoke to a more particular regard to His commands? Indeed, I have looked upon it as the payment of a debt of love, that I owed to my beloved Christian friends, although, I greatly fear, it was not looked upon by many of them as

such ; but it certainly was, I believe, based in love, and love to Christ was its object.

Baptist. How did they behave ?

Reformer. Excellently well ; considerately, and even courteously. Indeed, I may say, as well as they could, considering the surprise they were brought into, and excepting the conduct of the Bereans. (Acts xvii. 11.)

Baptist. Why, Mr. Quaker, as in the hat business at Guildhall, you seem to have met with a deal of courtesy and compliment. If I'd been there, you'd have been roughly handled, I can tell ye.

Reformer. I'm glad, then, thou wast not there ; it would have done no good. Rough usage of any kind would have availed nothing.

Baptist. What proof can you give that you were under right influence ?

Reformer. Much, and substantial. First, because when pressed by some of the dear Christian people for some pledge or assurance, that I should not have to repeat it, although I felt my mind relieved, I nevertheless told them I could give them no such pledge whatever. But just at that moment a text came into my mind, immediately connected with church-government and church-conduct, which I did not remember to have thought of for many a day ; on repeating which, it satisfied them, and was a fresh proof to me, that I was graciously cared for by Him, who said to His disciples, " When brought before synagogues, magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say, for the Holy Ghost shall teach you in the same hour what ye ought to say." The words given to me at that instant were, " God is not the

author of confusion, but of peace." (1 Cor. xiv. 33.) It is now more than thirty years ago, and I have never had the slightest intimation of such another requirement.

Baptist. And pray who was privy to it?

Reformer. Not a soul on earth. It was a *burden* laid upon me, a *yoke*, a *requirement* from my blessed Saviour, something like, of the same nature, or analogous to, the case of Abraham, who was required to sacrifice his son—his only son; and of Paul, who said, "Immediately I conferred not with flesh and blood." (Galatians i. xvi.)

Baptist. You're a fanatic.

Reformer. I believe in the immediate and perceptible influence and guidance of the blessed Spirit. "He (the Comforter) shall teach you all things, and bring all things to your remembrance." (John iv. 26.) "God hath revealed them to us by His Spirit, for the Spirit searcheth all things; yea, even the deep things of God." (1 Cor. ii. 10.) Look into Isaiah, Jeremiah, Ezekiel, Habakkuk, Nahum, Zechariah, Malachi, and thou wilt there read of "the burden of the word of the Lord." And these men were required to *fulfil* the burden thus laid upon them.

Baptist. These men were inspired.

Reformer. These men were our fellow-mortals, who were immediately influenced, guided, and directed by a large measure of the blessed Spirit of God, a small portion of which same Spirit, I trust, I have given thee a satisfactory proof, dear Christian brother, that I was favoured with. Does not our Lord say, "He that followeth me shall not walk in darkness, but shall have the light of life?" Are we not told that we shall, if obedient to the light, hear a word behind us, saying,

“This is the way ; walk ye in it. Thy word is a light unto my feet, and a lamp to my path.” Wouldst thou restrain the blessed Spirit, and say that He may not act as He did in former days ? I know that such questions appal and surprise thee, brother. Besides, “was there not a cause?” (And this is another proof, I believe, that I was *called to the work*; and another reason, in my opinion, why you ought to attend to the message.) I repeat, “Was there not a cause?” Two of the most prominent reasons I brought forward before the congregation were concerning OATHS and WAR. Now, besides the inconsistency that you and your chief men have fallen into, by yielding to the world’s oath-taking in courts of law and judicature, when a very little effort, and absolute decision, accompanied with power—I say, with power!—power! (*Here Reformer must be supposed to raise his voice to a much higher, firmer, louder pitch*) would have relieved you and your children and followers, from that most unjust, profane, and wicked imposition. Besides this, I say, is it not abundantly clear that you still own, as members of your religious society, men whose profession it is to draw the sword ? That you still cover, with a halo of glory, the military and naval hero of destruction ? That, instead of disowning him, you are proud of his countenance, and pander to his crimes ? Thus, what the Most High has eternally divorced—the sword and the Bible, murder and Christianity—you join in *holy matrimony*. This did not the early Christians, and this do not the Society of Friends. In this respect, therefore, I think thou must admit that they, the Society of Friends, are far beyond you.

These were some of the things which I felt laid upon me

to bring before that large congregation, when I was about the age of twenty-one; and then I endeavoured to point out to them, that these were only *fruits of grace and Christianity*, emanating from that fundamental principle, ever maintained by the Society of Friends—I mean the universality of grace, or in other words, “The light which lighteth every man that cometh into the world.” There are, too, a great many other matters, in which I think I can point out to thee that the Society of Friends far excel, in principles and practices, either your Society or any other. Whether they are *properly* practised and acted up to by the members of the Society of the present day, is quite another thing; and, about this, thee and I may, doubtless, have something to say presently. For instance, it is quite clear that the Society of Friends now, are not such thorough *Baptists* as George Fox was.

Baptist (*looks confounded*). George Fox a Baptist!

Reformer. George Fox was certainly a Baptist; aye, and an Anabaptist too.

Baptist. Explain yourself, or I shall wonder where you are.

Reformer. Look at his account of his travels, and thou wilt repeatedly read these words—and, until he could utter them, he was never satisfied to leave the spot he was in—“Truth is over all.”

Baptist. Yes; but by what logic can you make out this to be baptism?

Reformer. Without any logic at all, unless you will designate a very simple analysis of mental process by comparison of truths, logic. Here is evidently the idea of *enveloping*—“over all,” that is baptizing. What did George Fox mean to say was over all? Truth. Of what

truth was he speaking? Christianity—Christian truth.
Now read Matt. xxviii. 19.

(*Baptist reads*) “Baptizing them (*εν*) *in* or *into* the name of the Father, and of the Son, and of the Holy Ghost.”

Baptist. This definition won’t do for me.

Reformer. Well, brother, I don’t mean to say that it is by any means a *full* or *complete explication* of the text, but I think it is quite enough to show that George Fox had a faithful regard to the words of his Lord and Master, “Go ye into all the world, and preach the Gospel to *every creature*, baptizing them *into*, &c.;” and that he did not allow the grand doctrine he so much insisted on, of “the Word which enlighteneth every man that cometh into the world,” TO CONTRAVENE THAT GREAT COMMAND, *by saying “the people have a light within them, therefore it cannot be needful for me to obey that command, for we may be well assured they will not perish for lack of knowledge, &c.”* George Fox was a *missionary and a Baptist*. He felt called to travel far and wide, nor could he feel clear of any place until, as I said before, he had BAPTIZED THE PEOPLE into Gospel truth. And mark this particularly, for I am very well aware thou wilt shortly refer to missionaries.

Baptist. Aye! that’s the very thing that has always staggered me in looking at Quakers.

Reformer. All that shall be explained.

Baptist. And about prayer, and about women’s preaching, and about—

Reformer. One thing at a time, please. I was going to tell thee about the meetings for discipline.

Baptist. You mean church meetings.

Reformer. Well, yes. The same as you call church meetings—meetings held among the members for the business of the church. At these meetings, Friends always have, or rather endeavour to have, a *president*.

Baptist. So do we. You must know that our minister always presides.

Reformer. Aye, but I mean the presence of the Minister of ministers ; and therefore Friends commence with a deep and solemn pause, in order that each individual might feel his awful responsibility, and have an opportunity of secretly seeking a covering of good ; in other words, as a brood of chickens run to be gathered under the wings of the hen—this is our Saviour's own expression*—so do Friends seek to gather themselves into an awful reverent covering of the Divine wing of protection and guidance ; and very often some member of the meeting feels called on to desire it in solemn vocal supplication, and then—

Baptist. So do we always. The minister or deacons, you must know, if you know anything of our church meetings, always commence with prayer, and—

Reformer. I know you do. And then you go on at the business at once. How long do you wait for the dictating, instructing, guiding influences of that still small voice in the soul, the blessed Spirit, which shuts out the pride and loftiness of the creature, and enables it to cease from gathering its authority from man, and to act *only* in the humility, fear, and love of God ? Thou didst acknowledge just now that, somehow or other, Friends managed to keep out of scrapes more than others. Is it not most reasonable that chickens that do

* Matthew xxiii. 37.

not gather under the wings of the fowl, will be more liable to fall into scrapes than those which do? And I wish to press upon this, because I think that greater power would accompany Christian communities who adopted the same plan, and the sooner would the little leaven of Christianity in the earth, leaven the whole lump of men. Wherever there is a belief (as there is with your Society, dear brother, I'm certain) in the spiritual presence, and guidance and government of Christ in His Church, all that is wanted is a constant and practical maintenance of His authority and government; and in this respect I think that much may be learnt from the practices of the Society of Friends, because I think that their (professed at least) dependence on the *immediate government* of Christ in His Church, and amongst His people, is more complete and practically carried out than is the profession or practice of it in or amongst any other people. True, it cannot be denied, nor do I wish to keep it in the back-ground, that Friends, as a body, have not increased, but the reverse; but this is no argument to prove the reverse of my position. Nay, the more pure the system, and shut out from dependence on men, the less likely is it to be received, even by Christians, who may yet find it difficult to move without entangling themselves, and moving under the influence of man's authority.

The several matters on which the discipline is brought to bear are, of course, in some respects, the same as amongst your or any other Christian Society; namely, the general business, the delinquencies of members, the oversight of the poor and the young, &c.; but the mode and spirit in which it is

administered is worthy, I think, of particular regard. Thou wilt find it a little explained in a small 24 page tract of the Society, No. 124, entitled, "Historical Sketch of the Origin of the Christian Discipline, or Church Government of the Society of Friends;" an extract from which is the following :—"When thus met together, for the service of the Church, one of their members, chosen by the body, acts as clerk to the meeting, and endeavours to collect the real sense and judgment of the members present. It is not usual to determine any matter by the majority of voices, the aim being to arrive at the truth in the matter proposed, and knowing there are different degrees of experience among the members, as well as diversities of gifts, the mere counting of numbers, is not considered to be the true method of decision in the affairs of the Church. . . . For as the spirits of the prophets are subject to the prophets, so are the spirits of all that are kept in a true subjection, to the sense of life, given by the same spirit, in the Church; and by this means we come to know the one Master, even Christ, and have no room for other masters in the matter of obedience to God. And whereas it may often fall out that, among a great many, some may have a different apprehension of a matter from the rest of their brethren, especially in outward or temporal things, there ought to be a Christian liberty maintained, for such to express their sense with freedom of mind, or else they will go away burdened. Let all things in the Church be propounded with an awful reverence of Him, who is the head and life of it. It is no man's learning nor artificial acquirements—it is no man's riches nor greatness—it is no man's eloquence nor natural

wisdom, that makes him fit for government in the Church of Christ, unless he be, with all his endowments, seasoned with the heavenly salt, and his spirit be subjected, and his gifts pass through the fire of God's altar, a sacrifice to His praise and honour; that so self may be crucified and baptized in death, and the gifts made use of in the power of the resurrection of the life of Jesus in him." Don't forget the number of the tract, 124, to be found at the Depôt, 84, Houndsditch.

Then there is the gospel ministry of women, in the refusal of which, both yours and other Societies have, I believe, sustained great loss.

Baptist. "It's a shame for women to speak in the Church; and if they will learn anything, let them ask their husbands at home." 1 Cor. xiv. 35.

Reformer. Thy reference to this Scripture puts me in mind of an interesting event that occurred to a local preacher, John Stickland, a respectable and serious man, a Methodist. He had delivered a discourse against the practice, from "It is a shame for a woman to speak in the Church," or some such text. After returning home, he had occasion to call his little girl to dinner. She stopped a little, being engaged in reading the Bible. "I asked her," he said, "why she came not sooner?" She said, "Oh, father, I'm reading something so pretty." "What is it?" She replied, "Paul went into Philip's house, and he had four daughters that did preach." Remarking that the word in our version is *prophecy*—"But I looked," said she; "at the Greek, and found that it should be translated *preached*." The minister added, "I felt mortified to think my own little girl should pull down all my sermon; but I perceived my error, and hope I

shall never speak against women preaching any more." If thou feelest interested in the matter, and will read No. 78, Friends' Tract, 84, Houndsditch, entitled, "Reasons why Christian women should exercise the gifts of the Holy Spirit, particularly in reference to the ministry of the Gospel," and dost not feel as I felt after reading it, that is, amazed with myself that ever I could have doubted it, I shall be surprised. Why, to forbid women preaching, would be to check the fulfilment of the prophecy of Joel ii. 28 and 29, especially quoted by Peter on the day of Pentecost, see Acts ii. 17. "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy. And on my servants and on my hand-maidens I will pour out in those days of my Spirit, and they shall prophesy." It would be bringing an unjust accusation of unfaithfulness against Paul, who, in his Epistle to the Romans, sanctions the Gospel labours of three women, see Romans xvi. 12. It would be to treat as an absurdity his directions to the Corinthians, how women should prophesy (preach) and pray in public, see chapters xi. 5, iv. 5. That the word prophesy means preaching, see 1 Cor. xiv. 3.

Baptist. What did the Apostle mean, then, by the text I have already quoted, and again in Timothy, "Let the women learn in silence, with all subjection. I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence," &c.?

Reformer. Whatever public speaking he here referred to, he could not have meant the inspired ministry, dictated and directed by the Holy Spirit, which neither he, nor any other Christian, either could or would ever dare to

prohibit. This is too self-evident to require elaborate proof. First, because Paul was a regenerated Christian, and therefore could not oppose the blessed Spirit; and, secondly, because it is clear from the proofs I have already quoted, and several others, that he did both recognise and sanction the ministry of women. There are other considerations of proof for those who need them. To those I refer thee in said Tract 78.

Then about the reading of the Scriptures to the collected household?

Baptist. Well, I should have thought, of all things, you would not have brought that before me; a member of a Society whose members universally practise family worship.

Reformer. It would, indeed, be a sarcasm, to pretend to advise a thing to you, who, I know, have always been in the habit of practising it in your private families; and yet I believe, if the practice of reading *a chapter to the collected assistants, shopmen, workmen, servants, and children*, at a particular hour in the morning, *in business establishments in city and town*, as adopted by members of the Society of Friends, and by some few members of your Society, were more universally adopted among professing Christians, it would, with the blessing of the Most High, have a *powerful influence*, and be very helpful and grateful to the members of those establishments, and doubtless it would greatly promote pure and undefiled religion.

Then as to dress, and nonconformity to the spirit of the world.

Baptist. Hem! Surely you wouldn't dare say a word, in this enlightened age, for cut coats and drab bonnets!

Reformer. I mean to say there's something peculiarly

noble, and worthy of the militant religion of Christianity, in showing on whose side we are, (if I may so express it), and evincing what we believe, to the high, the low, the rich, the poor, the scoffer, the fawner, the blasphemer, the hypocrite, and the saint; to men of all grades and castes, friends and foes.

Baptist. But can't I, without cutting my coat, and broadening my brim, sufficiently show, by my conversation and spirit and general deportment, whose I am, and whom I serve?

Reformer. The best answer that I can give thee, is probably in the very words of Joseph John Gurney, in page 305 of his "Peculiarities of the Society of Friends:"—"That there can be no virtue in any particular form of dress is obvious, and the reflecting reader will probably agree with me in the sentiment, that to insist upon any such form, as if the meaning of it were a religious obligation, is to interfere with genuine Christian simplicity, and to substitute superstition for piety. It is not an uncommon error to suppose that Friends make it a matter of religious principle, to insist upon a certain form of dress." He then goes on to point out, that if any will, as Christians, act only on Christian principles, and dress for *convenience and use*, and not for ornamental purposes, or to follow the ever-varying changes of fashion, that then the inevitable effect will be a *singularity*, differing from those who do otherwise dress. And what I mean further to say is, that not only ought we not, as Christians, to be ashamed of such singularity, but that there is a very great convenience in it to every faithful pilgrim to the better land; for how thou canst possibly speak to, or in any other practical way indicate to, the

thousands thou meetest in the street, or ridest with on the rail, or per steamer, &c., &c., that thou belongest to a Christian Society that repudiates unfaithfulness to Christ in every form and colour, except by this or some other equivalent manner, I confess I am completely at a loss to know.

Baptist. What good can it possibly do to an infidel, a blasphemer, a hermit, or any other, as you pass along, to distinguish between Christians and others.

Reformer. Oh ! my brother, I'm amazed at thy query. Why less than this, far less, has often led to serious thought, and turning to God. Hear, too, what your friend C. H. Spurgeon says:—"Again, Christian men are *too conformable to the world*. He liked to look back to the time when the Christian was known by the cut of his coat and his brogue. He didn't go in for the 'broadbrim' (laughter), but he would rather dress himself that way, than he would wear the things some men did ; and he would rather see his sisters in Christ habited as the Quakers, than that they should magnify, enlarge, and increase themselves as they now did. (Immense cheering, which lasted nearly a minute.)—Lecture to the Young Men's Christian Association, in Exeter Hall, 1st Month, 5th, 1859." "A CHRISTIAN APPEARANCE," says Don Claude Lancelot, "speaks irresistibly, though silently, to those who would not listen to Christian conversation." Take, for instance, one single case. I am often brought, providentially, whilst travelling, into contact with hunters, who take delight in harassing the beautiful creatures of the creation, and who uphold that base, and, I think, abominable statute of this kingdom, I mean the Game Laws, which, although greatly meliorated by the Act passed in 1831, in the reign of King

William IV., and although it may not absolutely put fowls, pheasants, and hares quite on a par with human life, still it annually causes the murder and misery of a vast number of our fellow-creatures. Well, it is no small consolation to my mind, that I can bear a noble testimony against this infamous source of vicious enjoyment, by indicating my connexion with, or being of the same persuasion as, a Christian Society that testifies against it. This the Society of Friends always has done. The same argument applies to every other evil practice, such as theatricals, betting, drinking, fairs, races, dog-fighting, bull-baiting, card-playing, bad conversation, &c., &c. Now, whenever a member of any Christian Society is brought into company with this class of persons, it should be seen and known instantly, that such a person is connected with a Christian people, who disapprove of, and discountenance these and other popular evils; but without some *outward mark*, or evident indication of this profession, it could *not possibly be known that he is different from others*, with whom he is continually obliged, by his daily duties, to mix. And this silent preaching, or "public testimony bearing," against various evil practices, must necessarily have a fruitful and an edifying tendency, which professing Christians, who do not *publicly show* their sentiments, if I may so express it, or evince in some *public manner* that they belong to Christ and His Church, are deprived of the privilege and honour of promoting, *to a certain extent*.

Take, for another instance, one common and most popular evil, that it is *utterly impossible* to avoid meeting with; I mean that which the Apostle James reprehends when he says, "If any man among you seem to be religious, and

bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." James i. 26. That is, in other words, *loose conversation*, a negligence in bridling the tongue, and the breaking of the third commandment. Thou must know, Christian brother, that it is not possible to hold conversation for ten minutes with the general routine of society, especially (I regret exceedingly to add) if they happen to be loose members of the Establishment, without having thy ears stung with a violation of the third commandment, and that most commonly at the hearing of every bit of news. "G— bless me,"—"Good G—,"—"My G—." Thou wilt see this treated of in my little work on oath-taking, already referred to. Now, brother, see this testimony that I am able to bear, after thirty-five years' close connexion with a Christian Society. (*Reformer hands Baptist the book above referred to.*)

Baptist (reads). "I must here notice a most excellent and important exception. During an intimate connexion of something like about thirty years with the Society of Friends, I NEVER REMEMBER to have heard *the name of the Almighty spoken profanely* by any member, excepting in the case of one inconsistent person. Can any greater proof be wanted of the blessing which has attended the testimony of the Society against oaths? And does not this circumstance measurably demonstrate, both the sufficiency and efficiency of simple, naked TRUTH SPEAKING?"—Page 19.

Reformer. I think thou wilt agree with me when I say here is an evidence of THE POWER OF GODLINESS; and it is an evidence which, however lowly estimated by man, is of very high value in the sight of the All-seeing Supreme. "To him that ordereth his conversation aright,

will I show the salvation of God,"—Psalms. "If any man offend not in word," says James the Apostle, iii. 2, "the same is a perfect man, and able to bridle the whole body." (Perfect, of course, is here used in a qualified sense.) Now, I believe that when it can be known that a consistent member of any Christian Society is present in any company, that it acts as a *salutary restraint* against loose behaviour and improper discourse; but as there is, in the majority of instances, *no opportunity of converse*, there is alike no possibility of being so known *but by some non-conformity in dress*.

Baptist. All this, as to conversation, I entirely agree with. I, too, have, ever since I was converted to God, and I trust I ever shall, highly estimate "a keeping the tongue from evil, and the lips from speaking guile," as expressed in Psalm xxxiv., for there can be no true religion without it. Nor could I rest to be second to any man in rejoicing in it; but I trust that, in bringing this before me, you do not mean to form a contrast between Baptists and Friends in this particular?

Reformer. Oh no, dear Christian brother—not for a moment. I know, full well, that you would not think any person with a bridleless tongue worthy of membership amongst you. The contrast I brought forward was with the general routine of society, and to show that there is good in denoting in some unmistakeable manner to all, our connexion with the Christian family, or some section of it. But, my brother, I shall weary and tire thee with my long dissertations; and I'm sure——

Baptist. "Weary!" "tired!" Hum-strum! not I. Ever since I was enabled, "in the day of His power," to give myself to my Saviour and His people, I have

resolved, with Divine assistance, to live, not to myself, but for God and for heaven ; and, therefore, if you or anybody else can bring forward anything to elicit truth, I believe, with His blessing, it may be instrumental in bringing me nearer the one and the other ; and if it wasn't that "the flesh is weak," my spirit would incline to devote a week or two in such extremely interesting conversation ; and, for my part, I—

Reformer (at the same instant ringing the parlour bell). But, my brother, there's one little matter we must never forget, if we profess Christianity, "Use hospitality one to another." A few cups of the liquid that refreshes, and not inebrates, surely cannot be unacceptable.

[Here, on the bell being heard, dangle playfully in two lovely little maidens, with bright and joyous faces, Lydia and Jane, who, feeling somewhat invited by the benevolent, happy-looking countenance of papa's Baptist visitor, venture skilfully to claim the right of a knee each. Visitor draws nearer to the fire, which has a fresh stir-up. Servant brings in the tea things and the urn, when visitor, feeling a little spring of the happiness of social conviviality, strikes up in a melodious and sonorous note of tenor that beautiful stanza :—

"From all that dwell below the skies,
Let the Creator's praise arise;
Let the Redeemer's name be sung,
In every land, by every tongue."

—the two bright-eyed maidens doting in his face with keen delight.]

Jane. What's thy name ?

Baptist. Thomas, my love.

Jane. Do, please, tell us a tale.

Lydia. Oh Jane, darling deary, 'mayn't be rude.

Baptist. I'll tell ye some tales, my darling loves ; d'ye like about lions, and bears, and negroes, canoes, and fishing, and so on ? Did ye ever hear of Mr. Knibb the missionary, and Carey, too, who translated the Bible (that is, put it into other languages) ; Elliot, too, and Moffatt, Williams, Brainerd, Morrison, Judson ; Milne, too, and Martyn ; also Dr. Livingstone, who was attacked by a lion, and—

[Here wife enters, who, with a lively and affable smile, compels composure, and social simplicity and ease. All draw a little towards the table, when Baptist again, with uplifted hands, in a devotional strain, and with a noble and melodious voice, strikes up— .

“ We bless thee, Lord, for this our food,
But more for Jesus’ precious blood ;
May manna to our souls be given,
The bread of life sent down from heaven.”

And now a deep pause ensues of about a minute, the family custom among Friends, that each may *feel thankful* to the Giver of every good ; after which, free and common justice is done to the tea and the toast, &c., &c. Table-talk drives on at half railway speed ; the extraordinary nature of missionary life, the wonderful simplicity and sincerity often manifested amongst the heathen, the contemptible and idolatrous nature of their worship, their uncivilised and wretched state, their thirst for knowledge, their openness to Christian instruction, the marvellous work already brought about by the Divine blessing on human effort, the stupendous and enormous work *yet remaining to be done* by those who will be called, chosen, qualified, and sent. The heroic “ made-

willing," self-sacrificing, and obedient servants of Him who commanded *all His disciples, without excepting a single one*, to "go into *all* the world, and preach the Gospel to **EVERY CREATURE**—teaching them to observe all things whatsoever He commanded;" and further added, "He that believeth and is baptized shall be saved; he that believeth not shall be _____. " He spoke also of the fruits of missionary labour in Southern India, and the entire island of Ceylon:—1. More than one hundred thousand persons who have abandoned idolatry, and are gathered into congregations receiving Christian instruction. 2. More than sixty-five thousand who have been baptized into the name of Christ, and have thus publicly made a profession of their Christian discipleship. 3. More than fifteen thousand who have been received as communicants, in the belief that they are the sincere and faithful disciples of Christ. 4. More than five hundred natives, exclusive of schoolmasters, who are employed as Christian teachers of their countrymen, and who are generally devoted and successful in their works. 5. More than forty-one thousand boys in the mission-schools, learning to read and understand the Holy Scriptures, which are able to make them wise unto salvation. 6. More than eleven thousand girls rescued from that gross ignorance, and deep degradation, to which so many millions of their sex in India seem to be hopelessly condemned. And added, looking at these leading results, may we not exclaim, "What hath God wrought?" Surely, "This is the finger of God!" Here are the palpable evidences of the Divine power of the Gospel—evidences which are yet destined to constrain many a heathen to abandon his idols, and turn to the now

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despised and hated name of Jesus. A great work yet remains to be done even in Southern India, the scene of the first and most successful missions; while in Central and Northern India it is still greater.]

Jane. Mamma, dear, I want to whisper. What are misharies?

Lydia (*also in a loudish whisper*). Oh, darling deary, doesn't thou know what misharies are? They go out to preach to the poor headen, deary, and tell people to be good.

Mamma. 'Tisn't mishary, dears, it's missionary—persons sent by our Saviour, male and female, to tell of Him and His love to men, children, and people, and to give up bad ways; and as He told all His disciples, and they were to tell others, it is plain that *He meant all and every one to do his and her part.*

Jane (*diffidently, whispering with a blush*). Mamma, don't Friends have misharies?

Lydia. Yes, mamma, do Friends have misharies?

Mamma. Friends believe, dears, that every man, woman, and child has a "light within," in their hearts, enlightened by their Saviour, "the Word," as expressed in the 1st chapter of John, 9th verse, to profit withal, sufficient to lead them to eternal salvation, *without human intervention* (that is, without any interference of men), and that none will perish for lack of knowledge, as it is said in Romans i. 19, "Because that which may be known of God is manifest in them, for God hath showed it unto them." Showing it to them, just as He does to you, dear darlings, making you glad when you do right, and sorry when you do wrong. That is the light of your Saviour, dears, in your hearts; follow this, and it will lead you to heaven. But I'll tell you

more about it, dears, when we're reading "Peep-o'-Day" together.

Reformer (*Somewhat disconcerted, in a stern, scolding tone, who overheard this quiet, lengthy dissertation*). Yes; but although Friends believe this, they also believe that if this blessed light is disregarded, or a deaf ear turned to it, that such persons will fail of the eternal blessedness intended for them. The Saviour himself preached this "light within," for He said to His hearers, "The kingdom of God is within you," and yet He directed *all—all* His followers, without any exception, to go into all the world, and preach the Gospel to **EVERY CREATURE**, and teach all nations. And this we must obey, otherwise it would be a *contravention* of this great command, "Go ye." It would be like this:—A master gives his clerk written directions what to do, and lodges them in his office. He commands another clerk to go and tell the first to attend to his instructions, and further enlighten him in his duty. The second clerk turns round and says, "But he has written directions in his own office, what need I to go?" Who does not see that such an excuse, being acted upon by the second clerk, would be doing the first a most essential injustice; that it would be a flaring dereliction of duty, and an entire contravention of the master's command?

Baptist. Yes, you are right. I fear we must all, more or less, plead guilty to this; we have all been too much like the second clerk. But mark, the words of our Lord are not, "Send men, or send missionaries," but "Go ye." Now, if your Friends think that our plan is not according to knowledge, then why don't you go on your plan, which you aver is more in accordance with the precept? We

not only send, and assist men, qualified men, that is, men who have felt the call to go, and are, as we apprehend, prepared by the Divine hand, but we—

Reformer. So Friends do, so Friends have done, with this difference—Friends do not send them, but such persons, having the concern, the burden, the requirement on their own minds, go only in obedience to such a sense of duty, and with the consent of the Church. Many noble instances of this nature we could speak of: Thomas Shillitoe, Daniel Wheeler, William Forster, Joseph J. Gurney, Elizabeth Fry, John and Martha Yeardley, Maria Fox, and a long list of worthies I could put down as having acted on this principle, they having felt the burden on their own minds thus to obey the command. And I believe that as the principles of truth, as professed by Friends, are received and accepted by the world (and they are being more received), that the burden of this call, I mean, THE AGGRESSIVE SPIRIT OF CHRISTIANITY, will rest more upon Friends, and then it will be seen that Friends will shine in this, as they have shone in the practical working of almost every other principle of the Gospel. And Friends are feeling more and more the responsibility of this great command, I rejoice to say.

Baptist. It is time they did, for my own impression is simply this,—I must tell you plainly,—that this, I believe, is almost the only reason that Friends have not increased. What you have spoken of is very well, so far as it goes, as to ministers among Friends, who have a concern to visit their friends, going in obedience to a sense of duty; but we think that there is a spirit of aggressive love (if I may so express it) implied in the command of our Lord, “Go ye, and teach and preach to all nations,” or to

every creature, or make Christians of all nations, which requires infinitely more than this, and which devolves not only on professed and qualified ministers, but on all the members of the Church of Christ; and that it has been for lack of this, that Friends have not increased.

Reformer. Why, thou never mean'st to say that every Christian is expected to preach and teach?

Baptist. Indeed, I do mean to say, that every man, woman, and child that loves the Saviour, cannot do otherwise than—first from obedience to this command; and secondly, from His constraining love—invite, and endeavour to draw others to Him, and make Him known; and although I'm very well aware that some amongst Friends look upon this as *creaturely activity*, yet it was the way the first Christian Church, or collection of Christians, was formed. John directed two of his disciples to the Saviour. (See John i. 35.) One of these two being Andrew, brought his own brother next; that was Simon Peter. Here were first two, then three, you see. That was how the Church of Christ commenced. Now see how it shall expand, and what is it that expands it? Why couldn't Andrew keep the Saviour all to himself? No such thing, he must tell his beloved brother Peter about Him. Here was the principle of aggressive love. The next, the fourth, Philip, our Lord would find Himself. This one is very soon imbued with the same spirit of active hostile friendship (if I may so express it), for he must needs go and drag in Nathanael. Why couldn't Philip leave Nathanael alone? he was very comfortable under the fig-tree. Besides, Philip would have all the trouble of persuading Nathanael that some good thing could come out of Nazareth. Here, then, was the first

Church formed, and *they all brought in by the spirit of friendship and aggressive love.* We are not told that any of them were endowed with particular eloquence, further than this, that it was pretty clear that both Philip and Nathanael had a little knowledge of the law and the prophets. I am also acquainted with a gentleman, not a professed minister, who has so earnestly striven to be like his Lord, and Andrew, and Philip, in obedience to this command, “Teach and preach to every creature,” that he believes he has been made instrumental in converting to God fifty people (that is, brought them out of the world and put them in the way, for conversion must be understood in several qualified senses). If this man becomes a Friend, is he to be afraid of his fellow-members and throw off this Christian zeal lest they should charge him with *creaturely activity*?

Reformer. Certainly not.

Baptist. But what confidence has he that, when he brings his young converts to meetings, they will be entertained; for at that time they need instruction, nurturing, and care?

Reformer (hesitates, but recovers himself by asking)
Dost thou think, then, that the spirit of aggressive love is essential to genuine Christianity?

Baptist. That's just what I do think. “There's the rub!” yes, certainly, I do think so. Have I not just reminded you that OUR LORD HIMSELF and His very first disciples commenced it, and all His other disciples carried it on? Look through the Acts of the Apostles, and you will there find hardly anything else. I might, too, add George Fox and the early Quakers; for what were they but aggressive Christians, if, as you say, they

baptized the people into Gospel truth? And now I'll tell ye more, Mr. Quaker, who wouldn't begin talking to me till you *nailed me down not to be offended*—not only must such men as these, who are full of zeal and love, be encouraged, but you and your friends must strive to be more like that glorious personage who exerted His *creaturely activities* to go all the way to Galilee to find Philip; and like Andrew and Philip, who didn't mind though their friends should think them mad, but worked hard to pull in Peter and Nathaniel.

Reformer. There's one command of our Saviour's I would rather Friends should remember, than possess ever so much of the spirit of Gospel aggression:—“What I say unto you, I say unto all, ‘Watch!’”

Baptist. You're right. I think so too. I don't wish to see any Christian Society off their watch-tower. But why not possess both?—the spirit of watchfulness and the spirit of aggressive love too? Indeed, can it be possible to have the one without the other? They're both essentially Christian. It might, perhaps, be possible; but you know, Mr. Reformer, you commenced by talking of *perfection, and aiming at higher and higher degrees of good.*

Reformer. Aye, brother, but don't rap too hard. Have a little patience. The flesh is weak.

Baptist. But whilst we're thinking about it, the world's dying! Think how very large a proportion of the world is still Mohammedan, Brahmin, and heathen, and know nothing of our dear Lord and Master, who says to every one of his disciples, “Teach and preach my name to every creature.” How many, too, of our own relatives are in the same position?

38 CHURCH IN SHOEMAKER'S SHOP—ITS EXPANSION.

Let me illustrate my views by telling you of a poor but eminent Christian, W. Oncken, of Hamburg, and what it is declared he did in 1823. And although it might not be possible to follow in his wake, in every precision, yet, surely, every Christian, and every Christian people, I think, ought to seek to be imbued with the very same spirit of holy ardour for their Lord and Master. This man formed a Christian Church in a shoemaker's shop. There were only six members, but they came to two resolutions which made them a MIGHTY HOST. Christianity, they laid it down, is an aggressive system of moral truth. From this proposition it results, that no Church is truly a Christian Church which is not aggressive. In this persuasion, therefore, this little Church of half-a-dozen members further resolved that they would admit no one to church-fellowship unless he engaged to be an aggressor. What is the consequence? In plain terms, the Church formed in the shoemaker's shop has expanded into seventy Churches, with six hundred preaching stations, and thirty thousand members!

Reformer. Thy words touch me to the quick!

Baptist. That's what I want; they ought to do so. May it be durable seed sown in a fructifying soul, nourished and strengthened by the Spirit of the Most High!

Yes, I do mean to say that every member of every Church of Christ must be steeped, in every pore of his soul, with this same generative, fruitful, expansive spirit. I am glad to hear you say that Friends are feeling, more and more, the responsibility of this great command, "Go, and teach and preach to every creature;" and I share with you in the confidence, that when they

do become thoroughly impressed with it, they will nobly shine, in this branch of the spirit of the Gospel, as they have shone in others of its eternal elements. We must never forget that the same holy personage who said, "Swear not at all," "Love your enemies," spoke this same command also; and depend upon it, that the words taken up by John the Apostle, "Ye need not that any man teach you, but as the same anointing teacheth you," were not spoken in opposition to these words of our Lord, "Go, and teach and preach to every creature," for the world is not taught by this anointing. They would, indeed, be so taught if they listened to it; but this is the message Christians have to convey to them, in obedience to Christ's command—just the same as you have just said the second clerk has to convey to the first, to attend to the directions in his own office; and as our Lord Himself did, when He said to the people, "The kingdom of God is within you."

I could go on telling you of very many instances, wherein this expansive spirit of love has been a crown of rejoicing to multitudes; how sons and daughters have brought in fathers and mothers, brothers, sisters, cousins, and strangers; but one interesting case will probably elucidate my meaning, because it was one of a weak, old, fearful, and feeble, but earnest Christian woman. This disconsolate old person anxiously considered, "What can a poor feeble old woman like me do for my Saviour?" And she thought, "I can invite some to hear His word," (like Andrew and Philip. Noble old creature!) She was shortly afterwards walking to her chapel, one afternoon or evening, when, observing two young men strolling along, she ventured to ask them to

allow her to show them where they would be entertained. After much persuasion, they reluctantly entered her chapel. There they heard words which struck like arrows to their hearts. They were both arrested in their uncertain career, and brought to the Saviour. One of these, I was assured, has since become an eminent missionary. I have heard it related of, or seen it in print as the present Robert Moffat, the African missionary, and father-in-law of the noble Dr. Livingstone. But I doubt whether that is strictly correct, as he was educated in Scotland, and this interesting incident occurred in London; but whether true of him or not, we know that hundreds of such cases have occurred. Let us suppose that, instead of going straight on, one of her mistaken friends had intercepted her path, and advised her that to interfere with these young men would be *creaturely active*, and would be beneath the dignity of her religious profession. Besides, what harm were they doing? Let them enjoy their cigar, or have their wonted lounge in the Sunday tea-garden, what harm did it do anybody? No, she was better instructed from above, and was saved from listening to such cold, selfish, un-Gospel advice; and the crown of joy will be eternally hers! How was it, Mr. Reformer, that you were converted to Christianity yourself? Did no kind Christian brother or sister take you by the hand, to try to bring you into the Gospel net?

Reformer. I must confess I was, indeed, richly indebted to the Most High for His goodness, in inclining an old schoolmaster to invite me to attend within the sound of sGospel truth; and also a kind Christian lady, who presented me with th ree religious papers, and spoke closely

to me as to my religious state. But still I contend that, after all, they did but call me to attend to the inward witness for God in the heart, and that it was His benediction on their efforts to which I was indebted.

Baptist. That is all I contend for. It was not, of course, the man or woman, but they were as a Paul and Apollos to you, and "God gave the increase." Then you must allow me to do my part, and to charge you, in His holy name, and all your Friends, to go and do likewise; and you will soon find, to your everlasting joy, and the consolation of His church and people, that the little leaven, when genuine, and fostered with prayer, faith, zeal, and love, will leaven so largely, that "A little one will become a thousand, and a small one a strong nation." That is to say, you must admit what the truth compels us all to admit, and the same as this Church of six members acted on in the shoemaker's shop, namely, *that no Church is truly a Christian Church which is not, like our Lord, Andrew, and Philip were, namely, aggressive;* and you will soon find that you have introduced an **EXPANSIVE** principle, that will provoke every member of such a Church to seek to "turn others to righteousness." Many Johns will be raised up, who will faithfully direct to "the Lamb that takes away sin;" many children of Abraham "formed out of the stones;" lots of Andrews will bring in Peters, and Philips, Nathaniels; and not a few may then be *found*, as Philip was, namely, by the Lord himself. Thus, the circles of holy influence will dilate in succession, until the ripple shall expire upon the extreme verge of the human family. Yes, dear Christian Friends, yield your hearts to these brilliant sparkling influences of Gospel love, and the sons of

strangers shall build up thy walls, and it shall be soon said, "Who are these that fly as a cloud, and as the doves to their windows?" The Lord will hasten it, in His time. But I was about to say, not only do we carry the Gospel far and wide, but we establish Sunday schools, loan tract societies, and other means of disseminating truth.

Reformer. Yes, I anticipated thy meaning, and am glad to say, that in this respect Friends are completely improving.

Baptist. What is the complete reform you speak of among Quakers?

Reformer. Friends have now established a First-day School Association, and a First-day School in Manchester, Birmingham, Bristol, Newcastle, Spitalfields, and, I believe, in some other towns. This I have great unity with, and have confidence that Friends are, contrary to public opinion, resuscitating, and that the spirit of their fathers, which was imbued with zeal and power, will, if they endure the present wintry season, shortly rest upon them. And for my part, I freely confess the language of my heart towards them is, "Let me share with you a little of the burden and heat of this day of reproach, for I see that the Lord is with you;" for I need not remind thee, Christian brother, that there must be suffering in swimming against the tide of this world, which lieth in wickedness. Forasmuch as Christ hath suffered in the flesh, be it our part "*to arm ourselves* with the same mind,"—if we suffer with Him, we shall also reign with Him. (*Before the conclusion of this long digression, the reader must suppose that considerable alteration had taken place. Wife and children had retired into another room; but the fire burnt brightly, and comfort and ease had not departed.*)

Baptist. But you were about to say in what other respects a particular indication or designation in *appearance* is of use to the pilgrim to the better land, and in the promulgation of the truth, in the spirit of which he always wishes to be recognized.

Reformer. Well, I suppose thou wouldest think it a very strange thing for a soldier in the army to doff his regimentals, and always appear like other men, wouldest thou not? Then, why should the soldier of the King of Peace doff his? Friends are particularly known, and always have been, from their very origin, as denying all war, so much so, that it is probably the very first thing that people think of, on seeing Friends. Now, is there not something noble and glorious in being known to all sorts and conditions of men, at all times and under all circumstances, as the advocate and promoter of peace? Who was it said, “Blessed are the peacemakers, for they shall be *called* the children of God?” How can they be *called* so, unless they are known to be so? and how can they be known to be so, unless there is something about them to indicate it? True, Christians may often be known by the countenance; but all men are not physiognomists. Surely thou must acknowledge, my brother, there is something lovely and happy in being known as a peace-promoter. There was in the Saviour’s eye, and I believe there is in thy heart.

Baptist. Almost thou persuadest me to be a Quaker.

Reformer. But didst thou ever think of fashion? Where is the lady, and where is the gentleman who has not lost many an hour in distressing the mind because not exactly in the fashion? To be in one regular dress, therefore, is a *saving of time*,—a matter of vast import-

ance to every traveller, whether of this world or as a pilgrim to a better.

Baptist. But what is there in fashion so much to be dreaded?

Reformer (with a gentle smile). That question comes from thee from a desire to elicit an answer, rather than from thy judgment. Fashion is the voluntary slavery, which leads to think, act, and dress, according to the judgment of fools, and the caprice of coxcombs. It is very expensive, often indecorous, frequently disgusting. The following of it has ruined many a man, and betrayed many a maiden. The fashions of the present day, 1859, for both male and female, thou must be well aware, are scarcely decorous; yet all persons, whether professing Christians or not, who are in THE LINE OF FASHION, are in a manner, according to its laws, bound to adopt them; and the consequence is, that those who do remain in the spirit of this Babylon, do partake also of her plagues, by its corresponding effect on their minds. "Whenever we see the tail of the fox out of the hole, we may rest assured the fox is there." "You would not be at that pains," says John Wesley, when speaking of ornamental dress, "were none to see you but God and the holy angels. Aim at pleasing God alone, and all these ornaments will drop off." Now a word, if thou pleaseest, about week-day meetings for worship.

Baptist. Ah, that you must know well; we regularly have a service always on one, and frequently two evenings in the week.

Reformer. Yes, but the Society of Friends have been enabled from their origin—may the Infinite Jehovah be praised for this, for He is the Author of every good and

perfect work! (*here the warmth of Reformer's soul seemed to lighten up his countenance*)—and they have kept it up for two centuries, to adopt a plan in this matter which *excels* every other religious Society, either in this or any other country. They adopt the principle laid down by King David (2 Sam. xxiv. 24), “Not to offer burnt-offerings unto the Lord their God of that which *costs* them nothing.” And also the same as Abel, who brought as an offering unto the Lord, “of the *firstlings* of his flock and the fat thereof.” Friends do not give to the Most High the *fag-end* of a week-day, but the very best part of the day, when *their bodies and their minds are in the best trim*, and most capable of performing that most solemn of all acts, Divine worship. Friends’ week-day meetings always commence at ten or half-past ten in the morning.

Baptist. The Church of England far outstrips you, for they have service every morning, or at least two or three days in the week.

Reformer. I know the church-bells do ring, but whenever do they have a congregation? But Friends do attend their week-day meetings, regardless of all consequences. Preparing their business beforehand, on the previous day, in the best way they are able. It, however, sometimes involves a little sacrifice of this world’s goods, and frequently has much. This last week, on arriving home from meeting, a Friend was told by his servant he had lost two or three customers by his absence from home. But the payment frequently received from the Most High (if we may with reverence so express it,) has infinitely exceeded the consideration of such losses. I do not desire to bring these things before thee, dear

brother, in a boasting spirit, but to challenge, to emulate, and provoke thee to look into them for thyself ; and whatever thy religion is, to press on thee to be satisfied with nothing short of the POWER OF GODLINESS.

Now, wouldst thou like to know a little about the women's meetings for discipline ? They are totally distinct from the men's. The religious economy of the Society elevates the position of women in the Church. It recognises them as helpers in spiritual as well as in temporal things, and imposes on them duties which more properly devolve upon them. But, although entirely distinct from the men's meetings, and their business too, the spirit in which they are sought to be kept must be remembered, namely, "in humility and subjection of spirit to the Lord;" and hence they become co-workers with the men in the same faith, and in perfect unity, only distinct as to the place, and to those particular things which most properly appertain to women. Now, far be it from me, my brother, to attempt to form any unjust contrast, either in this, or in any other particular, with any other Society, for although others may not adopt separate and distinct meetings of this nature for women, I know they have their women's class, and Bible class, and, in all probability, other meetings, of which we may not be aware; but I think much advantage would be derived from giving to women THEIR PROPER STATUS (if I may so bring in a worldly term) in the Church ; and I wish that you and all others did and would look to this matter in good earnest. I think, however, that I cannot do better than refer thee at once to the latter part of that same tract of the Society of Friends I have already referred thee too, namely, No. 124,

which will give further information on this most interesting and very important matter.

Didst thou ever attend a marriage of the Society of Friends?

Baptist. Yes; and very favourably have I been impressed with the solemnity and order of the proceedings. The marriage I went to see was on Wednesday, at —. The meeting commenced at ten. As we were assembling the wedding party came in, and settled themselves in the centre of the building, where forms were provided for them in the form of a square, with a table in the centre, on which was placed the certificate. They arranged themselves in the order of relationship—the bride at the right-hand side of the bridegroom—the parents of each—the brothers and sisters—and the cousins and friends. There was a rather large gathering of neighbours and friends of the parties. After we had sat in solemn silence for half-an-hour, or thereabouts, the bridegroom and bride stood up (I think hand-in-hand), when the former said, in a distinct and audible voice, “Friends, I take this my friend, A. B., to be my wife, promising, through Divine assistance, to be unto her a faithful and affectionate husband, until it shall please the Lord by death to separate us.” The woman then said the same, substituting “wife” for “husband.” We then continued sitting in solemn silence for some little time, when a minister spake, and then another, after which a Friend—

Reformer. Now, just a word here, brother. Thou sayst it was a solemn gathering?

Baptist. It was solemn, indeed; that I don’t mind acknowledging.

Reformer. The absurdity of some things are sometimes displayed best by forming contrasts. Solomon resorted to this plan in order to elucidate his meaning. “As a jewel of gold in a swine’s snout, so is, &c.,” Prov. xi. 22; and others we could easily find. Now, let us for one moment suppose, that when you were thus assembled, in solemn, silent worship, that the young man, instead of addressing you, as aforesaid, had taken the hand of the bride, and looking towards her, had said, “*With this body I thee worship, in the name of the Father, and of the Son, and of the Holy Ghost,*” what would have been the feelings, the embarrassment, and the answer (if she could have spoken) of the bride?

Baptist. Now you’ve done me, I confess.

Reformer. I think I can tell thee the answer that would pass her mind at all events, whether she felt called upon to express it or not. Women Friends, for the most part, are endowed with common sense, and it would have been something like this:—“Thy love I do indeed accept of, but not thy worship; worship God. Thy love I accept; at least, I meant to do so, unless the utterance of this hypocritical expression deprives me of all confidence in what thou sayst; for I know thou canst not mean what thou sayst.”

Baptist. Well, but we all know what this word “worship” means. “Then shalt thou have worship in the presence of them that sit at meat with thee.” It doesn’t mean worship, it means——

Reformer. But if it doesn’t mean worship, why use the word? and why quote the text as though it was uttered by the lip of truth, when His meaning was only what the Greek word imports. (*Reformer hands the*

Greek Testament to Baptist, who turns to Luke xiv. 10.)

Baptist. Oh, I know all about that, without studying it now. The word is δόξα (doxa), the true meaning of which is, esteem, celebrity, fame, honour, and such-like. It occurs a good many times in the New Testament, somewhere about fifty.

Reformer. One hundred and thirty; but out of that great number it is only *this once* translated "worship."

Baptist. Twice it is rendered "by dignities," I know, and I think I can point them out. Yes, here it is, in 2 Peter, and in Jude.

Reformer. Yes, thou'rt right; and now, what really does mean worship, as in Rev. xxii. 8, 9, John iv. 23, and about fifty-eight other places, having Jehovah for its object, and implying adoration, a paying homage to, and the like, is προσκύνεται (proskuneo). The error in rendering this word δόξα "worship," in Luke xiv. 10, appears to have been committed just as the sun of the Reformation was dissipating the dark mist of Popery. Its retention in the Church of England Prayer-book, in the "Order for Marriage," no doubt is to be attributed to the same source. It is shameful that it has not long ago been expunged in both cases: and, strange to say, this perverted translation misled both Webster and Johnson, because they quote it as their authority.

Baptist. But stranger still is it, that the noble-minded women of England will allow themselves to be married with such nonsense; and that the men, too, can bedaub their mouths with such rubbish; but surpassing strange of all strange things is it, that the majority prefer it.

Reformer. Yes, thou'rt right. I saw the statistics of

different marriages, and the majority consisted of those who prefer being married in this way ; that is to say, according to the Church form. Did the religious-minded and deep-thinking portion of our countrymen and women allow themselves to consider sufficiently the extremely solemn nature and purport of the words, I do not think they could allow themselves to pass through this terrible ordeal—no, not even to satisfy the most fascinating endearments. Nay, the deeper their attachment, surely the more desirous to preserve each other from the acceptance and commission of such folly. And on the part of those who have made—

Baptist. And it is essentially necessary, too, that these very words be said, otherwise it is not possible for the ceremony to proceed. I remember hearing of a case of the kind near London. A gentleman, when passing through the ceremony as adopted in the Church of England, went on very well till he came to this—here his voice faltered, and he begged to be excused saying “With this body I thee worship, in the name of the Father, and of the Son, and of the Holy Ghost.” He was, however, immediately informed by the officiating priest or clergyman, that if he decidedly objected to it he could not marry him, the whole ceremony must stop. Here was a terrible alternative; for a professed religious and conscientious man to be brought to! Commit an act which his inward monitor told him was idolatrous, and offensive to God ; or displease his own and his bride’s friends, and mortify and annoy his intended wife, at such a very particular and critical juncture ! I own it has always seemed to me to be a most oppressive and despotic act on the part of

those who have made such rules, and require such things of their fellow men and women.

Reformer. That is what I was just about to say. Nay, is it not absolutely most offensive and impertinent? If it is bishops or synods, and convocations of learned men, who have made such laws, why, of course, it is so much the worse!

Baptist. To say the least, it is “putting a stumbling-block, or occasion to fall, in a brother’s way,” which the inspired servant of God has enjoined not to be done. Here was a man—I believe a good man (though he does not appear to have allowed himself time to think well what he was about, or he would never have gone to be tampered with in this way at all)—resolving to avoid, for the sake of his own peace of mind, this disgusting expression; yet, when the pressure of engagements and hurry comes, and rather it might be than offend the officiating priest and the company of friends on both sides, he unhappily gives way, and what is the result? No doubt, the turpitude and defilement of his mind, the loss of the dignity of his Christian profession, his self-respect, and a good conscience.

Reformer. True it is that marriage is not only a social and civil, but a religious contract. To be properly contracted it must be a religious contract, whatever ceremony, social or civil, be adopted besides. “What God has joined together,” are our Saviour’s words. It is God who properly joins a man and woman; therefore, *men have no authority* for presuming to interfere with this beautiful institution in the way they have done. The Society of Friends saw this, from their origin, and therefore did not allow themselves to be tampered with by man-made priests, or any

other men ; hence, whilst meekly submitting to all the requirements of the laws, social and civil, the early Friends and their successors have always publicly married themselves ; and happy for them that they have done so. This is another evidence, in my humble opinion, that ONE ABOVE MAN, to whom they were looking, directed and established them.

Baptist. Whatever may be said of other parts of the ceremony, of this we may be very certain—that no person on earth has any right to usurp such authority over his fellow-mortal, as to require an expression from him so revolting ; indeed, if Billingsgate phraseology was in any case admissible for a Christian, I'm inclined to think I could hardly avoid indulging in a blazing harangue of that kind !

Reformer. Yes, brother, but here again our indignation must be tempered with consideration, for is it not a most joyous and happy circumstance that our ancestors were enabled to clear away so much as they did of the darkness of the night of apostacy in which Christendom had been sleeping ; and if something yet remained of the absurdities of Popery, it was not so surprising. Read “ Most Holy Bambino,” Tract Society, No. 680, and this will sink into the shade by the side of that.

Baptist. Yes, but is it not surprising, that after a lapse of two or three centuries since the glorious Reformation of which you speak, many generations of a highly honoured and eminently learned class of men, as the English bishops and clergymen generally have been, and laying claim, too, as they have done, and more especially of late, when as a body they have become more decidedly evangelical—I say, is it not most surprising that

these men, calling themselves (and very many of them, I hopefully believe, justly call themselves so) the ministers of—

Reformer. Well done! Glad to hear thee so much like the “well-beloved Gaius,” whom John loved in the truth (John iii. 1—6), and whose charity he hailed.

Baptist. —the ministers of that great and holy Being who enjoins, above all things, in His faithful followers, *the practice of truthfulness and sincerity*—can, I say, have the contumacious effrontery and hardihood (and be it remembered, too, many of whom profess to feel great zeal, and pay and collect money largely, for preaching to the heathen, to turn them from worshipping beasts, and stocks and stones) to still require their fellow-men to tell a *living lump of dust and ashes, in the form of a woman*, that with his body he worships her, in the name of the Father, and of the Son, and of the Holy Ghost! But more astonishing still, that any can be found who equally profess His name—so pusillanimous, so idolatrous and man-fearing, as to allow themselves, against their judgment and their conscience, to be made to utter words of a nature partaking of such a gross departure from rectitude—such criminal, such idolatrous folly! And where is the sincerity of professing Christian women, too, who allow themselves to be so addressed? Would those inspired Apostles, who ran in amongst the people of Lystra to restrain them from offering indications of worship towards them, approve of it? (Acts xiv. 14, 15.) Would the angel who told the adoring John to worship God, commend them? (Rev. xxii. 8, 9.)

Reformer. Aye, indeed! and what would Daniel have

thought of the men who could have had the audacious daring to require of him, after his having objected to offer prayer to King Darius, or to desist from supplicating Jehovah, to tell a woman that with his body he worshipped her?

Baptist. Think of one of the Apostles, on taking to himself a wife, being told by the elders of the Church that he must stand before the bride, and there and then, in the presence of the Church, tell her that "with his body he worships her, in the name of his God, his Saviour, and the Holy Spirit!" Or Priscilla, or any of the devout women who "laboured in the Gospel," permitting the "HOLY BRETHREN" so to address them!

Reformer. How much more certainly would Christian people secure their own peace of mind, and how much greater good they would confer on these clergymen and people, to *pray against the fear of man*, and to confront this audacious usurpation of erroneous authority. Nay, even on the principle of Christian love, are not all enlightened persons culpable who flinch from swimming against the tide of this popular abomination? For what was it that caused the anger of the Lord to fall upon the Israelites? Simply this, that they allowed themselves insidiously to learn the sinful ways of the Egyptians; and it is SAID OF THEM, THAT THEY MADE THEIR SONS TO PASS THROUGH THE FIRE TO THE IDOL MOLECH. Here, then, is a somewhat analogous case, and if good, deep-thinking and evangelical members of the Church of England really love their ministers, they will affectionately reprove them for causing, and will cease to allow their beloved sons and daughters to *pass through* this filthy moral pollution.

Baptist. Can women suppose that when men say they “worship with the body,” that these words can be said without leaving on the minds of those who say them A SENSE OF MORAL DEFILEMENT? Or can it be imagined that an expression so UTTERLY WORTHLESS, IDOLATROUS, DECEITFUL, and FOOLISH, can form any BASIS, ground-work, or security—at such an important crisis, too—for FUTURE SINCERITY?

Reformer. “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?” is the language of inspiration. “If any man DEFILE THE TEMPLE OF GOD, him shall God destroy; for the temple of God is holy, which temple ye are.” He that says to a woman, “With my body I thee worship,” defiles the temple of God, for “THAT WHICH COMETH OUT OF A MAN THAT DEFILES A MAN.”

Baptist. The same Apostle says: “I beseech you by the mercies of God that ye PRESENT YOUR BODIES a living sacrifice, HOLY, ACCEPTABLE TO GOD, which is your reasonable service.” How can it be compatible with this exhortation for a man to tell a MORTAL CREATURE that he WORSHIPS HER WITH HIS BODY?

Reformer. The fact is, my brother, these words, “With this body I thee worship,” were conceived at an age when men’s minds were more completely given up to influences of sycophancy and cringing servility. It is wonderful, indeed, and is a great stain on the escutcheon of Church people and their ministers, bishops, and arch-bishops, that they have not long ago been EXPUNGED FROM THE CHURCH PRAYER Book. As the light of truth, however, is now beginning to shine with effulgent brightness, it is quite impossible that they can escape the

pruning knife. I wish it was the only objection that could be made to some expressions in it, but it is not. One especially ranks worse still than this, in my opinion, inasmuch as the words we have been considering are addressed to women; but the words we shall further have to contemplate are addressed to God. Before, however, we can enter into that, there is, in popular use, a further misconstruction and misapplication of this same word, in the consideration of which, I think I can prove to thee, that some men claim so large a proportion of false and complimentary servility from their fellows, as to approximate very near to the exclusive and peculiar privilege of divinity, namely, worship, which we must postpone till our next interview.

Baptist (*looking at his watch*). It is a pity that we cannot follow up this subject now; I have yet half-an-hour to spare, and to-morrow I shall be engaged.

Reformer. I am glad to see, brother, that thy interest in these very important matters is not on the wane. On 4th day, then, at—

Baptist. My interest is only sharpened up a hundred-fold. These are subjects that have weighed on my mind for many years, and I shall be glad to have them cleared up. Yes, say half-past 10 on Wednesday; all being well, I'll call.

Baptist. Good morning.

Reformer. How art thou, brother? I feared the other day I should have wearied thee; but there are many things yet to be considered. As to adulatory titles, to undertake to enter fully into them would swell out our conference to a most inconvenient prolixity. I

had better refer thee at once to Joseph John Gurney's "Peculiarities," where thou wilt see that the Society of Friends only object to give to their fellow-men such titles as are merely complimentary or not true, or in the words of Joseph John Gurney, "represent falsehood." The loan of his work can be obtained at almost any meeting-house of the Society. Inquire for Joseph John Gurney's "Religious Peculiarities of the Society of Friends." There is, however, one subject on which I am not aware that either he or any other writer has ever taken up. It is our old subject, "worship," and I believe I told thee—

Baptist. What, haven't we done with *doxa* and *proskuneo* yet?

Reformer. Yes, we've quite done with them, though there was much more we might have said; but there is yet another, and a gross misconstruction and misapplication of a word, not indeed of Greek or of Latin origin, but old Saxon, from which it is pretty clear to my mind—what if I say it in plain English—that "*Men will, in some way or other, be worshipped.*"

Baptist. There you go again, Mr. Charitable. I should like to know if some of you Quakers don't like to be inflated by your compeers, your superiors, and your inferiors? Who knows, till he's put to the test, how much he can bear of the glibing incense of homage, servile submission, eulogium, and flattery?

Reformer. Ah! dear Christian brother, I am very well aware that such queries as these only spring from thee to excite me to express my sentiments. I always believed thee to be one that had given his heart to a crucified Saviour, who said, "He that taketh not his

cross and followeth after me, is not worthy of me." Amongst the people of the world there is a sort of convention, an agreement to flatter and be flattered, to exalt and be exalted, to praise and be praised ; aye, and more than this, I think I can show thee—"To worship and be worshipped." But that glorious personage whom thou professest to love, obey, and adore, charged the un-believing Jews thus:—" How can ye believe, which receive honour one of another, and seek not the honour which cometh from God only?" And also premonished his humble followers thus:—" What the vain people, who love to sit in Moses's seat, and to do all their acts to be seen of men, bid you observe, that observe and do ; but do not after their works, for they say and do not, and love to be called Rabbi, Rabbi ; but be not ye called Rabbi, for one is your master, even Christ, and all ye are brethren. And call no man your father upon earth (namely as a complimentary title), for one is your Father, which is in heaven." Matthew xxiii. 8, &c. Now, brother, read this, in the *Morning Star* of yesterday.

Baptist reads :—

"ANOTHER MAYORSHIP GOING A BEGGING.—
Mr. Blank, a highly respectable member of the Society of Friends, was chosen Lord Mayor of Blank City, on the 9th inst. Mr. Blank, as a consistent 'Friend,' refused to accept the office. The proud title of 'My Lord' was insufficient to induce 'honest Joe' to desert his religious scruples, and along with a cheque for £100, he laid down the tempting title, as well as the gold chain, the sword, mace, &c., and another gentleman thereupon became, and now is, Lord Mayor of Blank City."

Reformer. Here, then, is a case in point, and a direct answer to thy question. Here was a conscientious Christian man, who could not consistently accept the office. But why? Mayors and magistrates, thou know'st, are essential officials to the order, peace, and happiness of towns. A mayor is the chief magistrate of a body politic, which is publicly invested with authority. Such persons we must have, and it is most essential that we should have able and intelligent men; but it is still more important that we should have Christian men; in other words, thou know'st, men of Christian principles, men with clean hands, honest and upright, good and true; and so far from its being improper to serve in these offices as our turn comes on us, we are taught "to be ready to every good work," and no genuine Christian patriot could rightly object to it, without some good reason. Why, then, did "Honest Joe," as he is called, decline it? It certainly could not have been on account of any deficiency in the essential virtues we have here delineated. I have frequently heard of Joseph Blank, and know that his public and private character evinces the possession of these pre-requisites in a respectable proportion. Ah! no, my friend, it is not for want of these qualities that men of sterling character, men of upright hearts and clean hands, shrink from fulfilling such engagements; but it is, in fact, because these public duties, these honourable, envied, and sometimes lucrative employments, are mixed up with so much that is improper and unchristian, particularly as it regards the reception and expected bestowment of false and sinful adulation. And, of all servile flattery with which these kinds of offices are associated, there probably is no ex-

pression in use more grossly applied, more out of place, more false, more likely to mislead, than this word of which we are about to speak; no, not even the "illustriSSimo" and the "excellenza" of the Italians, or the "cel" (most celebrated) among Latin critics, or the Greek term ὄπαρν, though this probably comes nearest, because it denotes nothing less than that the writer cited is *entirely* excellent. Even this, however, is milk and water, compared with the word we are considering, because its application and meaning is limited by Latin authors to erudition and intellectual acquirements. It means, in fact, nothing more than that he comprehends in his own person an universality of learning and talent. But the misapplication and misconstruction of the word "worshipful" has a much more offensive tendency even than that—I mean, offensive to that great and holy Being who has emphatically declared "He will not give His glory to another." The one is only a combination of refined falsehoods, the other exalts the creature, and puts him in the place of the Almighty. Think of a meek and lowly follower of the Saviour of men, being addressed "your worship," and spoken of as "the worshipful." What would he say, think'st thou? I expect just this:—"The honour and dignity of this office, having now accepted it, I'm determined to uphold, but away with all that kind of humbug." And he must be a very watchful Christian man to restrain himself to such moderate language as this. More likely that he would snatch the mandamus, warrant, or bills out of the clerk's hands, bedaub them with ink, and tell the clerk he must get amended copies printed.

Baptist. The words "worshipful" and "worship," so

often applied to mayors, magistrates, and others in high authority and dignity, is an abbreviation of the old Saxon word "weorthscype," and the English word "worship" or "worthyship." It implies the holding of a position or office which is worthy of honour, as in Matt. x. 11, "Enquire who in it is worthy." "Worthyship" imports "full of worthiness, or filled with a worthy office," the ending "ship" implying office, the *idea of adoration being utterly excluded*. But when the "thy" is omitted, and without even the abbreviating apostrophe, thus, "wor'ship," indicating that something is left out, it is rendered "worship," it of course then properly means "adoration," paying Divine homage to, and reverencing with supreme respect and veneration and the like.

Reformer. Yes, and with any other less emphatic meaning, Dr. Ogilvie assures us, it is nearly or quite obsolete; but hence, he adds, it is a title of honour used in addresses to certain magistrates and others of rank or station; but chiefly and eminently the act of paying Divine honours to the Supreme Being, or the reverence and homage paid to Him in religious exercises, consisting in adoration, confession, prayer, thanksgiving, and the like. Now, if men in authority never took to themselves this meaning of the word, and if there was no fear that they would, it might be absolutely a matter of indifference, whether we say worthyship or worship, worthshipful or worshipful, or any other language which has a tendency to countenance or sanction idolatrous or semi-idolatrous usages; but it is not so, and the unmistakeable proof that it is not so is this, that these high personages feel slighted and offended when any of their fellow-mortals fail to give them those insignia and marks

of homage, adoration, and worship, which are rightly due alone to the one Great I Am, the Infinite Eternal God! I mean the submissive inflection of the body, genuflection, uncovering of the head, bowing, and prostration; actions like the expression of the word "worshipful," which are in themselves absolutely indifferent, but through the force of custom, and the literal meaning of language (for the Greek word *signifying to worship literally means such prostration*), they are become very significant—significant of religious homage offered to the Supreme Being; and it must form a very dangerous precedent, which the inward witness for God in the minds of monarchs themselves, and especially, I venture to say, of our own virtuous and beloved Queen, will one day condemn. Aye, and as the sunlight of truth beams into their enlightened consciences, as it did into Nebuchadnezzar's, the reception and use of them, we may feel assured, they will imperiously interdict, well knowing that these insignia are the badges of a fawning, fulsome, dishonourable dissembling, which, used as men use them, can only be the off-shoots of counterfeit and deceit, and which especially bear the marks of infamy, and Antichrist, so clearly demonstrated in inspired prophecy as the Man of Sin, the son of perdition, who exalteth himself and allows himself to be worshipped as, or in a similar manner, as God is worshipped. (*See 2 Thess. iii. 4.*) I hope now, my friend, that I have given thee a sufficient reason for refusing to give or accept the word worshipful, or other marks of sycophantic adulation, and that these considerations will, in some slight degree, dilute thy extreme indignation on account of refusal of the hat worship.

Baptist. Come, come, Mr. Reformer, your tongue has been rolling on far too quickly ; whenever have any of these said high personages required of their fellow-men such marks of supreme homage, which exclusively belong to God.

Reformer. Wherever is there a crowned head in all Europe, or king, or queen, or pope, who does not look for them, and does not receive them with complacency from their fellow mortals, and without rebuke when given ?

Baptist. I don't exactly remember at this moment a case in point ; but I should hope you're mistaken.

Reformer. I think I can refer thee to a case relating to our own virtuous Sovereign ; but it is, mark thee, altogether out of the regular routine of customary adulation, and both is, and is related as, a singular instance of the absence of obsequious servility. Its relation will also show us, I think, that in some respects brother Jonathan is far ahead of our more closely-allied brother, John Bull. I will read it from the newspaper :—

“AN IMPROVED SPEECH.—Sir,—Your readers are certainly indebted to you for calling their attention to the American address to the Queen, the other day, on board the ‘Resolute,’ at Portsmouth. There was common sense, honour, high feeling, and true dignity, in the few words spoken to her Majesty. The language used was not that of a slave to a master. The homage paid was not that of an inferior animal to his keeper. There was nothing said obsequious and mean. On the contrary, everything was in good taste. The language used was fitting for one human being to address to another. Her Majesty’s answer was pointed, and worthy of all commendation—‘Sir, I thank you.’ Con-

trust this with the mean, contemptible, and crawling style in which even our great men must approach royalty. They bow the knee, and fall with their faces in the dust. They draw near to the throne of this earth, which is earthly, in the same style, and with much more humble gesticulation, than if they drew near to the throne of Heaven, which is pure and holy. They render to the creature that homage which only should be rendered to the Creator. Our Queen is a sensible lady, and must be disgusted with the everlasting display of mock humility, and fawning sycophancy which she is condemned to witness. Is it absolutely necessary that every crumb that is presented to her Most Gracious Majesty must be steeped in the filthy saliva of falsehood and flattery until she is obliged to cry out that it is ‘Nasty, nasty?’—*Cornhill*.”

I am not acquainted with the writer, neither do I remember from what newspaper it was cut out, a few months ago. I hope the address was not short, but it appears to have been perfectly loyal, and accompanied with all due honour and high respect, otherwise I should not have noticed it; for I will be second to no man on earth in rendering honour to whom honour is due, and as much and as distinguishing attention and dignity to royalty as is consistent with uncompromising Christian principle. But more than this would be a slavish and sinful fear, subserviency and dependence on man, quite incompatible with Christian love, and a great unkindness to persons in authority and power, leading them to forget themselves, and rather favouring than deprecating tyranny, oppression, and despotism—thereby being parties to, and

in some degree the cause of, the curses of the Almighty, which do not “*come causeless*” on wicked rulers. When the great KING HEROD, arrayed in royal apparel, sat upon his throne and made an oration, the people committed this heinous sin, for they *exalted a worm to the place of Jehovah*. But mark here, the sin was not only the people’s, but Herod himself was responsible, and he so far forgot himself as to *accept this adulatory devotion*, or, at least, he did not speedily *reject it*; and the awful result solemnly illustrates the declaration of the wise man: “*He that flattereth his neighbour spreadeth a net for his feet.*” Herod was caught in this net; and, although it was *the people who gave the shout*, it is declared HE gave not God the glory ; and that this was the reason why “he was eaten of worms and gave up the ghost.” How happy would it have been for Herod had it been permitted, that he could have taken a warning from Christian people; he would then have averted this dreadful judgment. And bear in mind that the spirit of tyranny is not dead: to be convinced of this, we need not turn over the ancient pages of history, which tell us of a Gesler who compelled his soldiers to worship his cap on pain of severe punishment or death, and of——

Baptist. Ah! as to that, tyranny has seen its best days, and will never dare to raise up its hideous front again.

Reformer. What’s the meaning of this, then, in yesterday’s papers?

“A CASE OF CONSCIENCE.—The following garrison order has been the source of much bitterness:—All guards to turn out to the Archbishop of Malta, and all sentries to carry

arms and present arms when the Host passes.' Captain Sheffield, of the 21st R.N.B.F., having refused to obey the above, has been ordered under arrest, and will in all probability be tried by court-martial. It is a case of conscience with Captain Sheffield, who, it is reported, is ready to submit to any punishment rather than do homage to the Host. This presenting and carrying arms to the Host has long been a cause of complaint with the Protestant soldiers at Malta, particularly the Presbyterians, when Highland regiments have been stationed here. Some years ago, General Aitchison, now Governor of Dover Castle, while commanding a company of Artillery at Malta, was dismissed the service for refusing to salute the Host."—*Letter from Malta.*

Eh, brother, what dost think of that? Wouldest thou present arms or do homage to the Host? That was a noble fellow, that Thomas Aitchison, who explains, in to-day's *Times*, 1st month, 22, 1859 :—

"That it was only when I received a requisition of the Roman Catholic Church to toll a bell and fire their Church petteraro salutes, for objects held by the Church and State of England as idolatrous, under the directions and signals of the priests conducting the worship, that I wrote to my commanding officer, pointing out what I had found I was required to carry into effect, and I stated, 'I most earnestly beg that you will endeavour to have me exonerated from the execution of these orders.'"

To all grave, earnest-thinking Christians, these things will drive the words of our Lord deeply down into

their hearts, "What I say unto you, I say unto all, Watch!" [Here the reader must imagine that notwithstanding the muggy darkness of the dull, foggy atmosphere, and in spite of the gravity of this turn of thought, our Baptist friend would evince in whom his confidence resided, by indulging in a joyous mood, and exercising again his vocal powers in one of his harmonious lays.]

"The God that rules on high,
That all the earth surveys ;
That rides upon the stormy sky,
And calms the roaring seas.

"This awful God is ours,
Our Father, and our love ;
He will send down His heavenly powers,
To carry us above !"

Reformer—[Looking at him with an approving smile. After which, a deep and solemn pause must be supposed to ensue, when the reader may contemplate the words of Isaiah, and imagine whether they might not very consistently and *without irreverence conceive*, that they would pervade the minds of such persons, in such a case, when favoured with heavenly influence. “ ‘ Art thou not it that hath cut Rahab and wounded the dragon ? Art thou not it which hath dried the sea, the waters of the great deep ; that hath made the depths of the sea a way for the ransomed to pass over ?’ Infinite and Eternal ONE !—‘ Awake, awake, put on strength, O arm of the Lord ; awake as in the ancient days, in the generations of old !’ Comfort Zion ; restore all her waste places ; make her wilderness like Eden, her desert like thy garden. Let joy and gladness be found therein, thanksgiving and the voice of

melody. Let not thy people fear the reproach of men, nor thy little ones be afraid of their revilings. Thou that divided the sea whose waves roared, who pleadest the cause of thy chosen, afflicted and drunken, but not with wine, take out of their hand the cup of trembling, nor let them be afraid of a man that shall die, nor the son of man which shall be made as grass. And let the Redeemer come to thy Zion, to whom alone, with thee the Father, and the blessed Spirit, be all honour and adoration eternally given.”—And that another deep pause follows ; the solemnity of the auspicious, golden moment not being interrupted, although it must be supposed that two carriages had driven up at its commencement, and that a footman stands in waiting with two cards, announcing calls, though not in company, of a Bishop of the Church of England and an Ex-President of the Wesleyan Conference, who both meet with a most friendly and hearty welcome from mine host,—indicated by one of those lively, cordial receptions, so ubiquitous among the aristocracy in some parts of Ireland, which at once happily removes all apprehension of a half-and-half entertainment of a guest,—and who, it must be imagined, does not fail, as some uncouth people sometimes do (a disgrace to their profession, in this respect), to give a general introduction, and especially of his former guest, his Baptist friend.]—Allow me to introduce a brother-soldier of the cross, a veteran of the “ Lamb that was slain ;” and, if agreeable, we’ll at once retire to the shady summer-house in the garden.

(A few convivialities being exchanged,)

Bishop (exclaims, whilst walking close to the borders of flowers). How delightful is this fragrance !

“ Who can paint
 Like Nature? Can Imagination boast,
 Amid his gay creation, hues like these?
 And can he mix them with that matchless skill,
 And lay them on so delicately fine,
 And lose them in each other, as appears
 In every bud that blows ? ”*

Baptist.

“ Wondrous truths, and manifold as wondrous,
 God hath written in those stars above;
 But not less in the bright flowerets under us
 Stands the revelation of His love.”†

Wesleyan (*on observing a variety of roses with some carnations*). Here’s richness of dye! What charming colours! In one, the ruby with her bleeding radiance; in the other, the sapphire with her sky-tinctured hue!

Bishop. But the *varying* tints! With what masterly skill is every one portrayed! Here thrown on with the nicest touches of accuracy and art, and there adjusted as with security and freedom.

Wesleyan. What an enchanting situation is this! Such lively hues and delicious odours not only address themselves agreeably to the senses, but touch the sweetest movements of the mind with an unaccountable delicacy.

Baptist. But that which to my mind seems to add so many charms to all the other masterpieces of the handy-work of the Creator, is their endless novelty! What a surprising variety is observable among the flowery tribes! A constant uniformity would soon render the entertainment tiresome or insipid, therefore every species is formed on a separate plan, and exhibits something entirely new.

Bishop. You are right, brother; and the eye is amused

* Thomson.

† Longfellow.

at the agreeable variety, for the fashion of one species spreads not from family to family, but every one has a mode of its own, which is absolutely original.

Reformer. But that which pleases me so much is the perfection of these things. The more we scan their properties, the more we become ravished with their graces. All *our* own performances, the more minutely *they* are examined, the more evidences we find of imperfection: but the works of their great Creator disclose fresh strokes of His perfect and masterly skill.

Wesleyan. Yes, and the theme is still more delightfully beautiful, when we contemplate the *simplicity* of the moving power which produces this! What are the materials which produce these rich tints—these splendid dyes, which beautify the world and exhilarate the senses? “What stores of shining crayons stand by the heavenly limner, when He paints the robe of nature?”* ‘Tis answered, “His powerful pencil needs no such costly apparatus. A single principle, under His conducting hand, branches out into an immensity of the most varied and most finished—perfect forms. The humidity of the earth and of the surrounding air thus produces all the varied elegancies of Nature, and performs all the admirable phenomena of vegetation.”

Bishop. Add to these reflections the regular succession of the horticultural creation. As one declines, another advances. The snowdrop and the primrose lead the way; the crocus, the polyanthus, the auricula, these beautify the parterre. Then comes the unassuming violet, distributing her emissive sweets with munificence and grace. But now, as we regret the disappearance of

* Hervey's Meditations. A book that should be read by all.

these shining annual embassies, up flush the delicious tulips, with one of the richest, gayest dresses of Nature. Now advances in her turn the anemone, with her stately dome; then the gilly-flower, ranunculus, and carnation, and—*(stooping down and spying out at the distant lawn, near the shrubbery, a group of children)*—Ah! what do I see?

Reformer (nodding to the servant-man in waiting).
Tell governess to send the children. [Here the whole party is supposed to move towards the summer-house, where, on arriving, it is found they have been anticipated by plates of seasonable fruits, of cakes, which pall not, and temperance champagne and other drinks, which refresh and not inebriate, besides the sparkling water from the garden-spring, better than them all. And now is seen in the distance, bounding forward with artless delight and cheer, the little flock. Papa said they were to come, and that's enough. Here is no apprehension or fear of being met with a scowl or rebuff; no need for a sciomachy to pervade the minds of these young and tender shoots. None of your “Where's your bow, Tommy?” “Hold up your head.” “Give your curtsey, Lyddy.” From their earliest infancy they have been taught to fear with awful reverence One who abhors assumption of character,—greater than man who looks at the heart. And this principle deeply poising the young soul, shuts out the servile fear of man; *at the same time, it effectually secures a proper respect for him*, and teaches, better than anything else (because it teaches kindness to all), the polite civilities of social life.

Oh, fathers, mothers, guardians, take the hint! Breed not up your precious immortals to shake and shiver before “a man that shall die.” Do you want

them to be apes and kangaroos? Then teach them to squat, and crawl, and cringe before their fellows. Or parrots? Teach them, then, the borrowed air of loquacity. Or other animals? Then instil constant fear, subserviency, and dependence on their fellow-man. But if you wish them to take their proper status in the creation; if you wish them to be "Israelites indeed, in whom there shall be no guile;" if you would have sincerity and truth at the core; if actions are to spring from a native reality, not capricious or counterfeit; then they must be told to fear the Great Supreme first, and above all, and listen to and obey His outwardly revealed message, the Bible, and His inward witness, the still small voice in the heart, which leads out of all equivocation and duplicity. Infallibly true, it gives the right bias to the thought; dictates and prepares the words to speak. Here is safety. Heaven-born, it is a rudder that cannot wrongly turn the ship—a centre on which to fix the mind; a ballast to equipoise the life.]

Wesleyan. Well, darlings, so you've been playing on the lawn?

"Yes, papa said we might."

Bishop. And what's your name?

Mary. Willy keeps rabbits; he often brings them out, and allows us to go and see them.

Baptist. So William, you keep rabbits?

William. Yes; we should like to show you: come and see my garden; Alice's is largest, but I've a beautiful currant-tree, and a rose and sweetbriar.

Altogether. Oh, how glad we are you're come.

Baptist, Bishop, and Wesleyan together. Well, we'll take some fruit. And now, can you treat us with a little poetry?

"Oh yes; Willy can, and so can Mary."

A Voice. "And Alice, too." [These lovely children are neither rudely forward or unpleasantly backward. They do not look peevish and sly, nor are they afraid to open their mouths; neither do they require much persuasion, but no sooner do they know that it is really the wish of papa's company, than one of them thus begins (*My Father's Impromptu*.)

How vast! How plentiful the stores of wisdom!
Infinite the source!—the depth—
The height, the width!—interminable length!—
Lackest thou?—Ask—ask again!—
Take Him who promises at His word;
A gracious word—spoke by the lip of truth!
Nor will He fail—liberally, abundantly,
Exuberantly,—to shower the golden treasure;
Upbraiding not! Nor any good will He withhold
From him who walketh—not as he listeth;
But as constraining love directs!
Thus steer thy bark!
The haven thou wilt gain! the helm
Directed by this guide infallible!
Thy standard this; nor retrograde a tittle.
Glorious thy exit!—thy works shall follow thee!
More richly studded than with diamonds be thy crown!
Thou great I Am—give this.]

The Company. Those are beautiful sentiments, truly.

Bishop. "Wisdom divine;" who tells the price of wisdom's costly merchandise? Ah, dear children, rest assured—

" 'Tis Religion that can give
Sweetest pleasures whilst we live;
'Tis Religion must supply
Solid comforts when we die.

After death its joys will be
 Lasting to eternity.
 Be the living God your friend,
 Then your joys will never end!"

Another Child. And shall I say another of papa's, written for strangers in the street and omnibuses:—

ART THOU HAPPY?

—dost thou know,
 True happiness within to flow ?
 And joy surpassing all below ?
 And love and peace from heaven ?
 'Tis, doubtless, here the Christian's lot,
 His privilege, if duly sought,
 A change to witness in him wrought,
 And know his sins forgiven.
 By whom is this great work to come ?
 By Jesus and His grace alone ?
 He can thine evils all dethrone ;
 Never rest without it.
 Open thine heart and to Him flee ;
 His mighty power thou now shalt see ,
 Power over sin and victory—
 Never dare to doubt it !
 My Lord, I come.—Thy word is true.
 I yield my heart ;—Oh make it new.
 My spirit cleanse : My soul renew:
 Establish in Thy love.
 Thus fit me for Thy work below :
 Let the whole world both hear and know,
 True happiness Thou dost bestow ,
 Then take Thy child above.

[And as time advances, there is necessarily a reluctant parting with the little ones, whose heads are crowned with wishes of the choicest and the richest blessings.]

Reformer. And now shall we go on, my friends ? I have much to show you yet.

Wesleyan. Poetry does truly excite heart-stirring ardour; but, of all poetry, that which has religion for its topic, has the most enthusiastic and soul-moving influence!

Bishop. You're right, brother. Every thing that is short of religion is short of vivacity and life. Social life, without religion, is but a gloomy, abject journey. Philosophy is weak and crippled.

Baptist. Yes; 'tis religion enhances every enjoyment, and adds grace and charm to every pleasing act:—

“Religion never was designed
To make our pleasures less;
Her ways are ways of pleasantness,
And all her paths are peace.”

Bishop. Yes, the elements of enjoyment (and there are very many of these, though evanescent) are never fully tasted but by religious persons.

Wesleyan. Hey, what do I see there on the lawn. That's a handsome peacock!

Baptist. And now the tail coverts are spread out at their full. These loose barbs of feathers terminate by numerous eyes or circlets, which produce this circle, or wheel-shaped form.

Bishop. What a metallic iridescent brilliancy it presents!

Wesley. Yes; the reason why it assumes just now such dazzling splendour, which sets all description at defiance, is because the sun is directly shining upon it.

Reformer. By a strong muscular vibration these birds can make the shafts of their long feathers clatter like swords. Robert Heron says that peacocks differ as much as human beings in temper; and Aristotle goes so far as to say, when speaking of some proud people, “That they are jealous and vain like the peacock.” But this is a

fine fellow. When he's pleased, at all events, like most people, he's good tempered—a most religious and gracious peacock !

[As these last words are spoken, Wesleyan's eye must be supposed suddenly to catch the Bishop's ; but, by biting the lips and some "turning off," the risible muscles of each face are kept down. Passing on, a beautiful Newfoundland dog presents himself, wagging his tail. "Carlo, Carlo!"—the company patting him—"poor fellow"].

Reformer. This noble old fellow will fetch my garden hat at a very considerable distance. He will tell us when we are wanted, and afford great amusement for the children. A most religious and gracious dog ! (*And now mine host and his interesting company are supposed to come to a luxuriant pasturage, where some cows are seen grazing of good breed.*)

The Company. Why, your cows are in good trim.

Reformer. I need scarcely tell ye what breed that large fine one is of. Herefordshire is generally larger and finer than even Devon or Sussex, and her horns are pretty. Yes ; but although she's so white and pretty, she's not so good for milk. That Devon there, with that fine head and horn, is more profitable for the dairy, and her rich-coloured hide makes her look all the finer. A most religious and gracious old lady.

[Here it would seem almost impossible for our respectable guests to keep any sort of sober faces. Effort, however, is supposed to be made ; and what with moving about, turning round, and being disposed to think charitably of mine host, as to its being only a weakness to impute to the pavonide, the canine, and the vaccine

races, religion and grace. The margin of propriety appeared, however, to be utterly overstepped, and all possibility of decorum destroyed, as the description of the excellencies of a fine young horse were ended.)

Reformer. There, that's uncle Tom ; a kinder-tempered fellow couldn't be. None of your dogged, sullen-tempered, I can tell ye. He knows or seems to know beforehand what we want. A most religious and gracious horse.

Bishop (being spokesman for the rest). But, my dear gentleman, we all acknowledge the splendour and rarity of these beautiful animals, but, pardon us, what has religion and grace to do with them ?

Reformer (Standing up stiffly, and looking keen and piercing thoughts into the eyes of Bishop and Wesley; even now, however, not with unchristian asperity, or with fierce and fiery crabbedness, but with a deep, unyielding, and bitterly sorrowful emphasis in expression, which evinced unmistakeably a sorely-exercised soul). Ah, dear Christian brothers, you see now that what I said ironically about these animals could not be true ; you knew better, and you knew that I knew better. God, the Omniscient, Omnipresent Lord God, who formed the eye and planted the ear, sees your hearts, and pierces into the utmost recesses of the hearts of those hundreds of bishops, priests, clergymen, and ministers, and hears your and their follower's and fellow-worshipper's falsehoods, which you have expressed, and do pronounce to Him in professed solemn prayer, when you speak to Him the words prepared for your grossly thoughtless tongues, in the prayer of the Church of England for the High Court of Parliament, when you say, "Our most religious Queen, at this time assem—"

Bishop and Wesleyan (together). She is—she is a most gracious, excellent Queen.

Reformer (In the very highest pitch and loudest voice, which reverberated around the extensive parterre). She is—she is an excellent person! No man on earth shall louder tell of her excellencies and her virtues; and if any monarch that ever sat upon the throne of this kingdom could be called “most religious,” in all probability our present excellent and beloved Queen would have the precedence. (Even then, to say it in prayer, is a solemn act.) But to tell the Infinite, All-seeing Jehovah in prayer (intended to be solemn), that whoever comes upon the English throne, however careless and dissipated his public or private life may be, whether he be a Henry VIII., or a George IV., or any other, however impious and bad living*—I say, to tell the Omniscient Supreme, in prayer, that a person is loving and reverencing to Him, and obedient, strict, and conscientious to His precepts (for religious means this), when we are quite certain that he is not so, is a gross imposture, a mockery, a snare, and a humbug! (*Here Reformer's Baptist guest is supposed quietly to glide round towards Reformer's ear, whispering unobserved, “Brother, mind your own spirit.”*)

Wesleyan. Thus saying, you reproach us, too, very unjustly, for we have long had a prayer-book provided expressly for us, entitled “Sunday Service of the Methodists,” in which that prayer you have referred to is omitted.

Reformer. I know you have. I am acquainted with the book. It was printed in 1834,† no doubt either by direction of, or in concert with, that bright star of reform

* Of James II. it might well be said, “God hath set up over this kingdom *the basest of men.*”—*Adam Clarke on Daniel iv. 17.*

† Sold at 66, Paternoster Row.

and Gospel truth (I rejoice in his memory), John Wesley. And not only does this book exclude this, but also those improper words in the Marriage Ceremony, "With this body I thee worship, in the name of the Father, and of the Son, and of the Holy Ghost;" and also the words in the Order for Burial of the Dead, directed to be used, however wickedly deceased may have lived and hopelessly died, namely, "In sure and certain hope of the resurrection to eternal life;" as also in the Baptismal Service, "Seeing this child is regenerate:" and other poperies, mummeries, and profanities, which the religious portion of the Church of England are imploring to have removed from the Prayer Book, as John Wesley has done. I have the paper in my pocket, and will read to you a specimen :—

"THE REVISION OF THE PRAYER BOOK.—At a meeting of the laity friends of the Church of England, held in Hope Hall, Hope-street, Liverpool, on Tuesday night, the following petition to the Queen, praying for a revision of the Book of Common Prayer, was unanimously adopted :—' May it please your Majesty— Your memorialists, being devoutly attached to the Church of England, and to the principles of the Reformation, view with the deepest concern and alarm the various attempts recently made to introduce into the National Church of England, Romish doctrines and practices, especially those of baptismal regeneration, auricular confession, and priestly absolution. Being anxious that the principles upon which your throne is established should be perpetuated, and that the pure Gospel of Christ, for which many of our reformers were martyred, should

be handed down to future generations unimpaired, your memorialists humbly and earnestly implore your Majesty, to cause such revision of our Prayer Book to be immediately made, as will destroy for ever the least shadow of a basis, for the afore-mentioned doctrines and practices. And your memorialists for your present and future welfare will ever pray.' "

Thou seest then, friend Wesleyan, thee and thy friends have, if you please, a less impure medium of public worship; and yet you will not use it ; and when any come amongst you (at least you Methodists in London, not in Yorkshire and several other places, where they will not have the unrevised Prayer Book), this is the way you serve them : you put the less pure Church Prayer Book, containing these superlatives, which cannot be sustained, or absolute untruths (you don't care) into their mouths, and tell them to unite with you in addressing them in prayer to the God of heaven and earth ! You break in pieces His people, and afflict His heritage. (*Here servant-man is supposed to be waiting to announce a call from a Minister of the Congregational Union, and a Minister of the Scotch Presbyterian Church, who, not wishing to interrupt the conversation, hold back within hearing distance.*)

Reformer continues. Nor are you, any one of you, more happy in any stand you make against war. Far advanced as we are in the nineteenth century since the advent of the glorious Prince of Peace, you know well that at this time the whole of Europe is bristling with the bayonets, and sparkling with the cannon of those who threaten it. The peace of the world still hangs as on a thread. It is not established on any sure basis. It is fixed on no *Christian* principle. Think you that it

would have been thus, dear Christian brothers, if a tithe of the professed followers of the King of Peace had attended to His instructions? Where is the power, where is the genuine spirit of obedience to His commands? A provision has long been made to redress the grievances of private individuals. Once, you know, it was not so. Each individual took vengeance in his own hands, as nations do now. The trial by battle, you know, was the ONLY decision in England in civil cases, upon issue joined in a writ of right, before the reign of Henry II. During the first eighteen years of the reign of Henry IV., of France, it is declared that no less than four thousand persons perished by duelling. Here then was a barbarous, brutal relation prevailing between individuals. Yes, you know it, and it was sanctioned by Church and State, just as the custom of war is now sanctioned by Church and State.

How has so happy a change been brought about? True, the Most High has employed men to do it; but these men were *faithful*. Doubtless it was thought a singular thing, as it was first proposed to the people, that TRIAL BY JURY should supersede trial by battle, especially as it had existed for five centuries. How futile the proposed change must have appeared at first. How mean, how contemptible, how worthy of ridicule and ribaldry, the Christian philanthropists who proposed it! but they had faith, they had firmness, they had perseverance; above all, they had confidence in Jehovah's aid, and with His blessing on combined human endeavours, this great and glorious revolution in society was accomplished!

There is no excuse whatever for resorting to the duel of nations now, any more than there was for individuals

then to appeal to the trial by single combat, and you know it; and you know that Christian ministers and clergymen, by uniting the two—the Bible and the sword—thus making religion apparently sanction war, have greatly upheld it.

Voices of several together. Brother, brother, you are going too far; how can we possibly deter the world from waging war?

Reformer (in a vehement loud voice). Yes, I say you; you Christian professors are the persons who chiefly uphold that atrocious system of folly and crime—this “hell on earth,” as warriors themselves call war. You—you might have “come up” long ago “to the help of the Lord against the mighty.” You might have come forward and strengthened the hands of those Christian people, who have stood up firmly and undauntingly against it—the Quakers, as they have been so reproachfully named; a name, however, which I crave that you and I may be worthy of, for what can be a greater honour than to be brought, by Divine influence, to a state of fearing and quaking before the Mighty Majesty of Heaven? You—you are the men to whom the word *reproachfully* belongs, if you quake and tremble before men in authority, when they tell you to bless war’s flags and symbols, to invoke the Deity for its success, and to pour out your thanksgivings for victory! whilst you know, as clearly and plainly as that two and two make four, that the principles of religion and morality stand out broadly in condemnation of war, and that though the highest human authority may sanction, it cannot establish the justice of crime!

A Voice from some of the Company. Of what use

would it have been for a convocation of Christians to have borne testimony against it?

Reformer. Oh! my Christian brothers, I'm ashamed to be so speaking to you. So, because this direful system of blood and crime, comparable to the terrible rivers said, by profane history, to flow from Pluto's throne—Styx, Acheron, Phlegethon, and Cocytus, with their currents of flame and lamenting waters—has grown hoary in its wickedness, battenning for centuries upon almost everything calculated to dignify the nature of man, and to raise him in the scale of moral and intellectual greatness, we are absolutely to despair after all, are we?

- *Voices.* It will be brought about in the Lord's own time, brother.

Reformer (in a very loud, stiff, vehement, earnest voice). The Lord's own time is now, dear, dear brothers. Where is your faith? Where is your trust? You say you trust God with your souls. You, every one of you, preach to the people to confide in Him their spiritual interests—will you not trust your bodies? Where is your faith? "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Hear what that Christian man, C. H. Spurgeon, is said to have told his hearers the other day, and we know it to be true. He said (I think he was preaching on "trusting in God"), "History tells us that when Copenhagen was destroyed in war by the hostile foe, all the houses in a certain district were razed to the ground, excepting only one white house. How was this? It contained a praying Quaker! All I can tell you," C. H. Spurgeon continued, "is, there it is; history assures us of the fact!"

Am I speaking to men who read with opaque glasses before their eyes, when they read and study the wonderful histories of Moses and the children of Israel, who went dry-shod over the Red Sea? Of Noah, who prepared a huge vessel, amidst unbelieving and gainsaying men, in obedience to God? Of Gideon and Samson, and David and Samuel? Of Rabshakeh's blasphemy too, who reproached and defied the living God, and Hezekiah and his people, for his master Sennacherib? and "Hezekiah prayed, and was delivered, *in answer to prayer*, out of his hands." 2 Kings xviii. 19. Cf the King of Syria also, who surrounded the city of Dothan (where Elisha, Israel's prophet was) with horses, chariots, and a great host? How frightful; how dreadful! Here was a real invasion and investment of a whole city and people by a merciless foe; but that city contained a praying man of God, and when his servant cried out on observing the host, Elisha prayed, "Lord, open his eyes." Then this young man saw that the mountain was full of horses and chariots of fire round about Elisha, who was delivered out of the hands of the King of Syria.

A Voice. Yes, but miracles have now ceased.

Reformer. Oh! my dear Christian brethren, sorry I am indeed, that such an unbelieving word could have come from any one of you. No, my brothers, miracles have not ceased. Have I not just related to you a miracle in the case of the praying man of God at Copenhagen? And if you will but take the trouble to glance at the history of a Society of His humble, waiting, believing children, in the Rebellion in Ireland, of 1798,*

* Hancock's History of Friends in Ireland.

you will there see that that people experienced many deliverances of so wonderful a nature, that they can only be regarded as miracles.

Voice. Are we, then, to disband our armies and lay aside our fleets?

Reformer. That's a question for the world to doubt, not for Christians. As you say "we," "our armies," "our navies," you evidently claim an interest, *a trust in them*. Is not this a very inconsistent inquiry, coming from men who profess to be followers of Him who said, "If my kingdom were of this world, then would my servants fight; but my kingdom is not from hence." (John xviii. 36.) What is right for a nation is right for individuals. Why don't you carry pistols in your pockets, on the same principle as you advise nations to keep a good stock all *ready*?

Voice. Ah, but the one bears no analogy to the other, because we have the Government, we have the Police, we have a security and a confidence that our persons will be preserved by the Government.

Reformer. Brothers, I blush to hear such remarks spring from you. Am I or am I not speaking to men who believe in the police of heaven—the angels of Jehovah? Do you or don't you believe that "it is better to trust in the Lord than to put confidence in men; it is better to trust in the Lord than to put confidence in princes?" I know that you profess to believe it, but now that you are put to the test you waver. Do you not believe in His Almighty government? Rest assured we have greater security there than in any human power.

Voice from Bishop (who must be supposed to be suffering)

from deep inward emotion, and who had partly hid his face in his white handkerchief). Yes, you're right, you're right, brother—go on, go on.

Voice from Congregationalist and Scotch Clergyman. My friend, you are too theoretical—you are too personal. These things are not practical, and what is not practical cannot be required of us as a duty.

[Now a word or two about the interesting group with which Reformer is supposed to be surrounded—all of whom, more or less, are tempted at first with some feeling of impatience, and gladly would they—and so they would have done, had they only consulted their natural feelings—have cut this discussion short by taking a precipitate flight; but no, that could not be; they are sincere men. They are Christians, too; aye, and working, zealous Christians. Their religious profession has been censured. It would be most unworthy, cowardly, and dishonourable to abandon it. No; they must stand the fire—for fire it is, especially as the stern reproaches seem to gather a little strength from the semi-assents that seem occasionally to spring from one or the other. This is particularly observable in that estimable man, the Bishop, who is, indeed, a model bishop—a man of an excellent spirit—in a word, a Christian. Nor is the Wesleyan a whit behind him in most respects, making allowance for difference of temperament. If the Bishop is a John, then the Wesleyan is a portion of Peter and John combined. Neither can it be said that both Presbyter and Independent do not evince that they are of the same kingly, heaven-born family of the “Lamb that was slain.” Moreover, they are honourable men—men that will sift matters to the bottom; as the seeker

after "the pearl of great price" sought till he found, so they seek for the truth. Honourable, I say. Would that there were multitudes more of such noble-minded, magnanimous, generous-hearted Christian professors, who, when the profession of their great Master's truth is censured, *would come and search it out, as they ought to do, black or white.* Honourable, I say. None of your half-and-half, but downright followers of their immediate connexion, one of whom wrote "Life in Earnest" (purchase it, reader; it will prove a cheap shilling's worth); hence their remark, "These things are not practical." They see that Reformer is on his mettle, and they will elicit truth by an apparent challenge. As for the esteemed Baptist guest, he is a man of prayer, and would seem to be carrying out the suggestions he had so kindly made in Reformer's ear, "Brother, mind your own spirit." Thoughts for his blessed Master's truth appear to ruminate in his active and devoted soul, such as this, "Whether or no this is a holy man or not, this I know—that the truth for which he pleads is an inestimable verity, a valuable truth of the Most High. May His kingdom come; His blessed will be done." Ah, Christian brethren, how much, how very much do we all owe to the Divine benediction, on the instrumentality of a brother's or a sister's prayers, eternity alone will divulge! What if we venture to premise, that it often has been greatly in answer to the importunities of such as this dedicated and excellent man, that the hands of Christians have been held up, that they have been preserved from a wild, enthusiastic spirit, and that the presence of the One Supreme has been granted to such a company as this small phalanx of energetic and

warm-hearted servants of the Redeemer of men is supposed to be. Nor must it be considered that the partner and sharer of Reformer's earthly griefs and joys is an indifferent looker-on. She is supposed to be seen half-behind a thriving, weeping willow, just within hearing distance, with a countenance depicting earnest solicitude for the truth, the blessed truth of her great Master, "Peace on earth, good will to men."] "It is not practical," reverberate, again, the Congregationalist and the respected Scotch minister.

Reformer. No, of course it is not practical to men who have no faith. I thought you had a little, brothers. I hope I have not thought too well of you, when I have shown you the manner in which it has been practically carried out in several instances.

Cong. Minister. These were peculiar cases.

Reformer. They were peculiar cases, inasmuch as that they were encompassed about with murderers and lawless and designing hordes of mischievous marauders, and savage zealots, and may, doubtless, be said to have been sustained between two fires—that of the Protestant and Roman Catholic parties.

Voices. They had the Government on their side, who protected them and fought for them.

Reformer. Brothers, forgive me this wrong, when I flatly contradict you; it really was not so. Read it, and you will see that, so far from this, the servants of the Government, as well as the opposite party, the insurgents, each in their turn, strange to say, claimed protection from them, the Friends. It would really almost seem as though it was a small fulfilment of that remarkable text in Isaiah lx. 14, "The sons also of them

that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel;” for some of both parties occasionally entreated secrecy and shelter from the fierce rage of the other. Besides, what earthly Government *could have preserved them in the remarkable manner in which they were preserved?* Although they were in the midst of two fires, they could not be made to neglect their meetings for Divine worship; *and yet not a single faithful one was hurt!*

Voice. Yes, there was one killed.

Reformer. That’s true; but as it was not before he had denied his own principles and fled to men for protection, it cannot, in justice, be accounted an exception. And remember, as Dr. Hancock remarks, “There are some cases in which an exception confirms the law, and we are much mistaken if, in this particular instance, the very exception will not be found to establish the principle, so far from weakening its practical force.”

That an exception should thus be made of *one* young man in the accidents or allotments of a Society composed of some thousands is, in itself, a remarkable occurrence, and every one must be curious to know under what circumstances the death of this individual took place.

This young man, apprehending that he could find no protection but in an outward means of defence, put on a military uniform and associated with armed men. He told his connexions that they would all be murdered if they remained in such a defenceless state, and firing out of a window upon the insurgents, the door was forced open. In terror of his life, he sought to conceal himself

in an upper chamber, where he was soon discovered and put to death. Thus, the very means he took for his preservation, proved his ruin. The dress and arms in which he was accoutred were his greatest enemies. They spoke the language of hostility, and invited it. On the other hand, the relatives he abandoned were saved. Their peaceable principles were to them as a tower and a shield; and their solitary home, though unfurnished with outward defences, proved, in the end, a place of safety.

Thus it has been permitted to happen, you very well know, my Christian brothers, with nations as with individuals. How often has the world's arbiter, the sword and the gun, failed to secure justice? This is the custom that has been weighed in the balances of the world's experience, and has been found wanting; and it is high time that another and a surer plan should be employed to secure the peace of the world, by the establishment of courts of adjudicature amongst nations, just as there are now for individuals, and codes of laws suitable thereto.

Voices. It has been tried, and has failed, brother.

Reformer. Never has it been fairly tried on Christian grounds except once, and that was in the case of William Penn, the governor of Pennsylvania; and that entirely succeeded, you so well know, that I need no more advert to it.

Voices. What, then, was the project of St. Pierre?

Reformer. The scheme prepared by St. Pierre was excellent of its kind. It was nothing short of an European Diet—a sort of Parliament of Europe; and had it been based strictly on Christian principles, without any admixture of war policy—had it consisted of a combina-

tion of qualified and willing Christian men to sustain it, and a code of laws formed on the same sure ground of Christian ethics, it might have proved itself a great step in advance: but it was not so, and no permanent effort of the kind has ever yet been established.

Voices. But there have been several attempts.

Reformer. Never yet has an earnest and properly designed system of the kind been formed. There have been some semblances of the kind, and Congresses not a few; but they have had for their aim only partial objects, and they have generally ended in a mere treaty. The Congress of Munster and Osnabrück was one of this nature, which resulted and closed by the treaty of Westphalia. That was in 1664. Between that period and 1814 there have been thirty-two Conferences or Congresses, *pro tempore*. Their results appear always to have been conciliatory which have ended in treaties; but, in one respect, they have probably done harm, inasmuch as their partial results have made the work appear more formidably difficult than it really is. Still, it is a work of enormous magnitude; and the Christian family have here a work put before them which is well worthy of their very utmost energies, because, probably, nothing that has ever been brought about since the advent of our Lord himself, can ever have so much tended to promote the evangelisation of the whole world as this will do.

My brethren, before we were favoured with your company, my Christian friend, Baptist, and myself had entered into a compact, that if, in the demonstration of truth, some strong expressions should be needful, we would not be offended. Let me ask you now, plainly —Is it not the inward conviction of your hearts, that if,

for the furtherance of these objects, it could be made to be the immediate individual *temporal interests* of the numerous officials and others, who derive emolument from war and its results, like the opium traffic, the drinking traffic, and other impure sources of gain; if, to speak more explicitly, you and I had the control of the rich gold mines of Australia and California, and could afford to offer to the multitudinous officials and others who derive their gain from war and its consequences, a graduated pecuniary reward in favour of the *promptness* with which a Congress and a Court of Nations should be established, and the peace of Europe so based thereby on Christian principle as to render it impossible for a French Emperor, a Russian Czar, an Austrian monarch, or any despot, effectually to hinder it, that it would be achieved in less than fifty years?

Bishop (with an exerted voice). Yes, yes; he's right, he's right; there's no question of it. It would be done in less than ten years.

Reformer. Say twenty years, that would probably be nearer the mark. But whether ten, twenty, or fifty, isn't this enough to show that the peace of Europe is chiefly frustrated by *interested officials*, and persons who derive emolument from the resources of war? And if so, ought not professing Christian men to be the very first "to shake their hands from holding of bribes, and to despise the gain of oppressions." Isaiah xxxiii. 15. Listen for a moment (as I read from a newspaper) to the awful results of this late Russian war, from which we have just emerged:—

"It has, from first to last, cost us, in direct money, £100,000,000; besides which, it has

cost, in the increased price we have had to pay for our food during the three years that it lasted, £78,000,000 more. In addition to all which, there is another large item, which cannot be stated in figures, representing the loss sustained by the nation through the paralysis of industry, the depression of trade, the destruction of floating capital, the diminution of exports, and the depreciation of all public securities occasioned by the war. The loss in human life to all the nations implicated in the war could not have been less than 750,000 men; a number, larger by 50,000, than if the whole male population of London, from twenty years old and upwards, had been destroyed. Add to this, the appalling amount of suffering and misery of every kind, physical, mental, and moral, which it has inflicted upon the human race. It has cost us, moreover, very dearly in the deteriorating effects it produced upon the moral and religious character of the nations involved in it. And, finally, it has exercised a most injurious effect upon our foreign relations: it involved us in a dispute with America, which brought us to the verge of an open quarrel; it was closely connected with the war in Persia, and the war in China; and especially it is clear, from some despatches of Lord Dalhousie, that it had probably no little to do with producing that fearful insurrection in India, which has filled the whole civilized world with such consternation and horror. Such having been the cost of the war, what have we to set against all this? What has been gained by the war for the cause of freedom, civilization, or humanity? Have these generous hopes been realised? On

the contrary, the cause of liberty in every country of Europe has been placed in a far worse condition by the war, both because it has consolidated the power of the great continental despots, and has added immensely to the strength and prestige of the military establishments, which were the ready instruments of tyranny, and the most deadly enemies of freedom. Contrast the victories that have been gained by industry, commerce, civilization, intelligence, education, the useful arts, and Christianity, during the forty years of peace that we had enjoyed, with the bloody and barren victories of Alma, Inkermann, and Balaklava. ‘Peace hath her victories far more renowned than war.’”

Reformer continues. I can assure you, my Christian brethren, that the treatises which have been written on the subject of a Congress and Court of Nations are extremely clear, showing how international disputes can be adjusted, and universal peace secured, without resort to arms. Perhaps the most concise is that of William Ladd, of Boston; but for superiority of style, and richness of matter, both historical and original, you should read the volume of prize essays, published by the American Peace Society, to be obtained at the London Peace Depôt. Doubtless, my brothers, you all of you believe in the fulfilment of prophecy. I mean, especially, that of Isaiah ii. 4, and Micah iv. 3:—“And they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.”

Voices. Yes, yes, yes, of course we do.

Reformer. By whom shall Jacob arise? By whose instrumentality shall this glorious consummation be brought about? If it is human, by whom is it to be—by wicked men?

Voices. Certainly not; that's impossible.

Reformer. Shall it be by merely scientific men?

Voices. No, they have no heart to it.

Reformer. If it is to be effected by the exhibition of Christian graces, who, then, are to commence the great work, and by practical example show the non-resisting spirit of Christianity?

Voices. Of course, Christians—no others can.

Reformer. The context of the former quoted passage, in chap. ii. of Isaiah, tells us, "Out of Zion shall go forth the law." Yes, it must commence with the Church—God's people. On you, my beloved friends, the sincere professors, I trust, of the religion of Jesus, it undoubtedly rests to bring about the same glorious revolution with regard to the duelling of nations, that has been so successfully and effectually secured with individuals. And what can possibly be a greater honour? Does not the very idea fire your souls with a holy enthusiasm and ecstasy, little short of glory? Stop there, brothers! What did I say? Ecstasy! Glory! No, that is not yours yet. A great, a very great work remains yet to be done, and therefore, "Let not him that girdeth on his harness boast himself as he that putteth it off." (1 Kings xx. 11.) But you may have it. It is a crown you certainly may, and shall win, if you sincerely aspire after it; but you must *make haste about it*, or others will take the hint and be before you. Dash on, my brothers; dash on, if ye will be faithful soldiers of the cross! Is there

not a cause, and that, too, one that will certainly triumph? Be first then in the field, lest other discerning men, who read more clearly the signs of the times, steal a march on your more dilatory movements.

Voices. What can we do, brother, to promote it, for we are all men of peace, and ready to work?

Reformer. First of all, brothers, clear the way—“Cease to do evil before you can learn to do well.”

Voices. What evil do we do?

Reformer. You injure the poor warrior, by making him more satisfied than ever with his profession, of which a veteran British general, in a moment of truthful remorse, prompted by one of his bloodiest fields, exclaimed, “Ours is a — (an epithet he used which is too bad to be spoken here) profession;” of which a Napoleon declared it a “trade of barbarians;” and a speechless, dying American officer, “a hell!” A profession, of which you know, as well as they do, my Christian brothers, and better too, that these awful words are not too strong, for you know that the business of war cannot be other than a detestable profession, a trade of barbarians, and that war itself is certainly hell on earth. And consider it well; do not forget; let the idea sink deeply into your souls, animating you to constant endeavours, for on you it devolves greatly to turn the scale. You, many of you, are men of might, men of eloquence, and giant spirits and talents of magnitude and power God has entrusted you with, for which you will be answerable to Him. I say, let the thought stimulate you to incessant energy and vigour in remembering that this “detestable profession,” this “trade of barbarians,” this Pandemonium on earth, is part of the war system, which

is still sanctioned by international law ; that war itself is hell—recognised, legalised, established, organized by common consent ; and that it still, as ever, remains to be the reproachful banter in the mouth of the unbelieving Jew, who exclaims, “ Ah ! when the Messiah comes, He is pre-eminently to be the Prince of Peace ; but for the eighteen centuries since He is said to have come, there have been little else than wars.” I tell you, then, my Christian brothers, if you cannot do the warrior any good, cease to do him harm, by eulogising him in his horrible profession of blood and crime. If you will praise him, praise him in so far as he departs from it, denies it, and yields his heart and interests to the higher claims of Christianity, benevolence, and mercy. And let me tell you that—

Voice. My friend, you are too uncharitable ; you are too censorious, too exclusive ; you are a century beyond us ; your words are hard, we cannot hear them. Why, there’s our brother, the Scotch minister, has a brother a colonel in the Scots Greys, and another in the Fusilier Guards. There’s our brother the Bishop, too, has a son in the 6th Highlanders, a nephew in the Horse Guards, and an uncle in the “ Thunderer,” 98 guns ; and as for me, several of my immediate relatives are in the army and navy. Would you have us turn our backs upon all these, many of whom are men of the highest stamp, and some as eminent Christians as ever walked the earth ?

Reformer. My friends, I bring not these things before you to unjustly reproach, vilify, or condemn you, or any of your friends ; or to give you one grain of uneasiness more than is absolutely needful to probe the festering wound. You, yourselves, are the very first to speak

personally, and to point to particular individuals. I would not have done so. My respected Baptist friend and myself had agreed, before you entered, that with names and persons we would have nothing to do; our conflict should be with principles when opposed, as we believed, to the truth; our battle, with insincerity to our Lord and Master wherever we observed it. You assure me that some of these men in the army and navy are Christian men of the highest order. All I have to say is, that if they are so, so far from turning your backs upon them, they claim your most tender, gentle, loving care, and prayerful concern, *for two reasons*. First, because they are thus placed in a position directly adverse to every noble object of Christianity, which renders their travel to heaven so very difficult, that if they do arrive there, it will be in spite of, and not in conformity with, their profession. And secondly, because it is through your influence and bias, and those of your circle, that ever they were placed there. I say, therefore, are you kind to your sons and daughters? You ought to be especially so, to Christian men in the army and navy; for, remember, they are sons of Zion, and if any need your affectionate solicitude, it is such as these, for they are there placed, either by themselves or others, in a very anomalous position, well calculated to promote their *apostacy*, rather than their *sincerity*, as soldiers of the cross. But whilst you pour upon the warrior your warmest sympathies and kindest solicitude, hold your tongues rather than lavish on him encomiums and panegyrics; or, what is better, fail not to remind him that, in the clear eye of Christian judgment, vain are the victories of his trade, infamous are its spoils.

And here let me premise, my brethren, what unaccountable mischief have not the historians, the poets, the orators of old Greece and Rome produced, in sustaining the martial spirit of war? What baneful influence have not Livy, Thucydides, Homer, and Virgil exercised over the youth of the civilised world for many ages! Hear what Jeremy Bentham says, that master of jurisprudence, in his "Deontology," I quote from Edwin Paxton Hood's "Encyclopædia of Peace," who is, I think, a Baptist or a Congregationalist:—"Of all that is pernicious in admiration, the admiration of heroes," Jeremy Bentham says, "is the most pernicious: and how delusion should have made us admire what virtue should have taught us to hate and loathe, is among the saddest evidences of human weakness and folly. Our schoolmasters, and the immoral books they have put into our hands, have inspired us with an affection for heroes, and the hero has become the more heroic in proportion to the numbers of the slain. Add a cipher, and how little is added to our disapprobation. Four or two figures give us no more sentiment of pain than one figure, while they add marvellously to the grandeur and splendour of the victor.

"The period will assuredly arrive when better-instructed generations will require all the evidence of history to credit, that, in times deeming themselves enlightened, human beings should have been honoured with public approvals, in the very proportion of the misery they caused, and the mischiefs they perpetrated. They will call upon all the testimony which incredulity can require, to persuade them, that, in past ages, men there were—men, too, deemed worthy of popular recom-

pence—who, for some pecuniary retribution, hired themselves out, to do any deeds of pillage, devastation, and murder, which might be demanded of them. And still more will it shock their sensibilities to learn, that such men, such men-destroyers, were marked out as the eminent and the illustrious—as worthy of laurels and monuments, of eloquence and poetry. In that better and happier epoch, the wise and the good will be busied, in hurling into oblivion, or dragging forth for exposure to universal ignominy and obloquy, many of the heads we now deem heroic, while the true fame and the perdurable glories will be gathered around the creators and diffusers of happiness.

I will now relate to you, my friends, a circumstance which occurred in my own experience during the summer months of last year. Having a desire to know something of the missionary spirit which some Christian societies are so happily imbued with, and which I once possessed to a considerable extent, but have “let go” since uniting with a Christian body, which I otherwise esteem and love, I went to a certain annual meeting of a Missionary Society in London, and was not disappointed, inasmuch as that sweet evangelical spirit of Christianity seemed to vibrate through the soul of part of the meeting; but, alas! it was only a part—for the rest of the time was taken up in eulogizing the hero warriors of the day, at which I was so shocked that I felt it to be a disgrace to be present! No, my brethren, Christians can have nothing to do with this; “let the potsherds of the earth strive with the potsherds of the earth;” our part is to promulgate Christianity by teaching Christian truths, and not to compromise its principles by shaking hands

with murder, and crowning the hideous heads of its heroes with encomiums and glory.

Away, then, with this deluded maxim of the fallen angel, the Prince of Darkness, which rules the spirit of this world! Have no fellowship with his unfruitful works. No longer be yoked with him, for what fellowship can righteousness possibly have with unrighteousness? or light with darkness? or our holy Lord and Master with Beelzebub? Come out from among them, my brother Christians, and be ye separate. Never again, my friends, speak of the trade of a naval or military man with complacency or favour. Whilst you pity its willing votaries and slaves, always dress up the horrible trade itself in crape, and rusty, tawdry Jack Ketch's second best; for it's not half so respectable a turn-out, in fact. Let its feathers be made of the dingy, dirty remains of its manufactured widow's weeds; there will be plenty of them. Its drums be muffled, its music be unharmonious and grating to the ears, as nearly as possible like the shrieks, moans, yells, and curses of its disappointed, ruined, despairing victims!

Next to this, my Christian brothers, remember that the sinews of war is money, and the means of supply are war loans. Embrace every opportunity you can find of frowning on every movement of this nature, and endeavour to make it, as soon as possible, by the prevalence of the public sentiment, with legislative enactment, a treasonable act to lend money for the purpose of engaging in war.

In the next place, remember that France and Austria have now between them upwards of a million of men under arms; the German Confederation, including

Prussia, together with Holland, Belgium, Spain, Naples, and the other minor States, have armies amounting to another million; the Northern powers will make up a third; Great Britain a further quarter of a million. These three millions and a quarter of men are not only living in idleness, but entailing constant calamities on the world by the uneasiness which they inspire. When we consider, also, that every spark of freedom is necessarily crushed out by these enormous masses of force, it is difficult to escape the reflection that any change must be for the better.

Hence, my friends, it is clear that now is the time for work on the part of Christians. The nations are ripening for a change—they see that the system of war has been tried long enough, and there is an earnest call for our interference. The establishment of a Congress and Court of Nations, and reformed codes of international law, will cost not one-hundredth part of the cost of war, and no lives, whilst it will ensure redress for injured nations.

At the present hour the destiny of Europe depends on the will of one man, and may be decided by his state of mental or bodily health, or by his humour at any given moment. So must it always be, as long as vast standing armies destroy the action of public opinion, and place the fate of mankind in the hands of a single potentate or courier. Now this state of things could not possibly exist, if there were an established order maintained, as pointed out by William Ladd and others I have named; and as the men of the world will not and cannot do it, because they have no faith, it must at once be set on foot by earnest, persevering, faithful Christian men. Strive to be instrumental, then, my friends, in raising up an army

of PEACE CHRISTIANS, in contradistinction to professing Christians who admit of war.

Voice. But what shall be done for situations for the sons of the aristocracy, if standing armies be no longer required ? and so highly, too, as these positions are estimated at the present time. Why, I am at this time acquainted with a young man who has thrown up an excellent situation of three hundred a year, in order to buy a commission in the army.*

Reformer. My friends, I'm amazed that such an idea could be entertained for a single moment by men who profess to be the exponents of the New Testament. I had often heard such a sentiment, but never could give credence to it, that men could put into competition the miseries of the world with their son's temporal advancement ! I have looked upon it as a taunt uttered by the enemies of that class.

Just hear, for a moment, how much value the world's text-book, the *Times* newspaper, sets upon the heads of these warriors. I read from second month, February 24th or 25th, 1859, a leader on the situation of Europe, and complaining of the large standing armies:—"One is almost inclined to doubt," the *Times* says, "whether actual war would add to the burdens of Europe. Suppose two of the great Continental despotisms to meet *and slay their tens of thousands on each side*, and destroy so many hundred tons of gunpowder, the calamity to the individual sufferers and their families would be greater, and the year's expenditure would somewhat increase; but if the results were *to lessen the standing armies of both*,

* This case was acknowledged recently by the young man's mother.

during the next twenty years, the world would certainly be a gainer in the end." Here you see, then, the riddance of them is coveted, even.

You say it is feared that the aristocracy will not find places for their sons; what places do they want? Is this such a place as they want for them? I quote from the account in the *Times* of second month, February 22nd, 1859, of the British army campaign in Oude:—"The hussars cut down the Sowars as they were struggling in the whirling stream (the Rapti river), and charged them in the ford; the bodies of two of which were found next day in the river. Each of the troopers held a Sowar firmly in his arms, so that it was with difficulty the dead could be separated." Here, then, are four men lost, dying in the agonies of revengeful murder. I know not whether they were of the aristocracy or democracy, but this I know—that *each*, both Sowar and British, has a precious soul! Is not this a strange anomaly? Is not this like straining at a gnat and swallowing a camel? To tell men to come, eat the broken bread, and drink the wine in loving Christian fellowship and union, in remembrance of Christ's body, broken for Sowar, Hindoo, and British, and then to try to reconcile two Englishmen entwined with two heathen idolators, hurrying off, in the spirit of hell, with all their sins on them! You often illustrate the words of your professed Lord and Master, "What shall it profit if a man gain the whole world and lose his own soul?" or what shall a man give for his soul?—by reminding your hearers that "*one soul is worth a world*"—and yet allow men to suppose that such work as this can be conjoined to Christianity. What nonsense! what arrant

humbug! light and darkness intermixed! Heaven and hell—no gulf between—but

“Saints and sinners, angels and devils,
Kicking up the dance of death!”

I charge you, no longer to strive to reconcile the two—religion and war; be consistent, as was the Duke of Wellington, who said, “Men who have nice notions about religion have no business in the army.”

But then, as regards “not finding employment if there be no army and navy,” I apprehend there is here a great mistake. That there will always be army and navy, soldiers and sailors, naval and military men, to the end of time, I cannot doubt. The text does not say, nor anywhere in the Bible or Testament does it say, that I am aware of, that there shall be no soldiers and sailors, but “they shall beat their swords into plowshares, and learn war no more.” Nay more, there are (see 2 Kings, already referred to) and there *will be* (see Revelation xix. 14) armies in heaven; but the objects of peace soldiers and sailors on earth, and their offices, designs, and aims, will be altogether revolutionised and completely changed, for “they will learn war no more.” The sin does not consist in the collection of that great number of men, the three and a quarter million, but in the abominable work they are taught to prepare for and perform.

Therefore, never fear, ye croakers and brooders, as to the employment of men, for it is ONLY WAR, selfishness, covetousness, and laziness that impoverish men. When the true spirit of beneficence and goodness, philanthropy and love has its true and essential scope to the full, I apprehend that, so far from less, a much *greater* number of men will be required, in

order to satisfy the benignant, earnest cravings of magnanimous and grasping souls that will never rest—no, never—till every nation, kindred, tongue, and people of this expansive, terrestial ball is blessed ; and one of the most prominent and first measures to be attained, is the *peace of the world fixed on the basis of Christian principle* ; and until this is aimed at in good earnest, and in some degree attained, nothing effectual and of needful magnitude will be accomplished, that can inspire the hope that that period has arrived, when the “desert shall rejoice and blossom as the rose,” and when, “instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree.” When “the mountain of the Lord’s house shall be established on the top of the mountains, and exalted above the hills, and when ALL NATIONS shall flow unto it, and many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob ; and He will teach us of His ways, and we will walk in His paths.” And why ? Now mark you, my friends, my beloved Christian brothers, mark—

A Voice. Why, just now you were comparing us to dissemblers, straining at gnats and swallowing camels, and now you say “my beloved Christian brothers.” “Let love be without dissimulation.”

Reformer. My friends, I believe you to be Christians, though, like myself, fallible and erring ones. And I think I have good, substantial reason for believing so, for unless you had had some claim to that high-born title, you would not have borne the fire. And your inward convictions of the heavenly witness, to whose blessed influences you have every one of you, dear brothers, *measurably* opened your hearts, or you would

not have stopped to hear me, plainly tell you, that when I compared the “joining in holy matrimony,” if I may so express it, the uniting of Christ’s holy religion and war,—the administering of the holy sacrament, as it is termed, which you know *you dare not* administer to any but such as *are living in love and good will with men*. (And here let me remind you, it will do you no harm to hear the injunctions and obligations read, under which you are placed before you administer the bread and wine to communicants:—“And if any be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed . . . the curate, having knowledge thereof, shall call him and advertise him that, in anywise, he presume not to come to the Lord’s table until he hath openly declared himself to have truly repented and amended his former naughty life, &c. . . . And that he hath recompensed the parties to whom he hath done wrong.” The same order shall the curate use with those betwixt whom he perceiveth **MALICE AND HATRED TO REIGN**, &c. “And if one of the parties so at variance be content to **FORGIVE FROM THE BOTTOM OF HIS HEART ALL** that the other hath trespassed against him, &c., &c.” (See the order of the Lord’s Supper, Church Prayer-book.) And this is the injunction said to all who receive it, “Ye that do truly and earnestly repent you of your sins, and are **IN LOVE AND CHARITY WITH YOUR NEIGHBOURS**, and intend to lead a **NEW LIFE**, draw near with faith, and take this Holy Sacrament to your comfort, &c.”)

I say that you know that the inward witness for God in your hearts tells you I am speaking the truth, when I say that the trying to reconcile all this

kind of thing with murder and revenge is, indeed, nothing short of straining at a gnat and swallowing a camel ; and yet, notwithstanding all this, my own case would be a bad one, if I did not possess a measure of that “charity which shall cover a multitude of sins ;” and therefore on that ground partly, and partly from the sweet and delightful hope and belief, that the scales are gradually falling off from your blinded eyes, and that you are gently, but surely, opening your hitherto unwilling hard hearts to be moulded by simple truth, and intending, with Divine assistance, to act upon it for the future—I say, it is on these grounds, and these alone, that I can and do give, to each of you, the right hand of Christian fellowship, and call you, as I believe I very consistently can, “my beloved Christian brothers.” Then I charge you, in His holy name, to stand quiet whilst He harnesses you with that truth. As time and opportunity admit, I may at a future day explain to you the nature of the conflict, give you some idea of what you will have to contend with, and fortify your minds with some faint semblance of the enormous magnitude of the work in which you have enlisted.

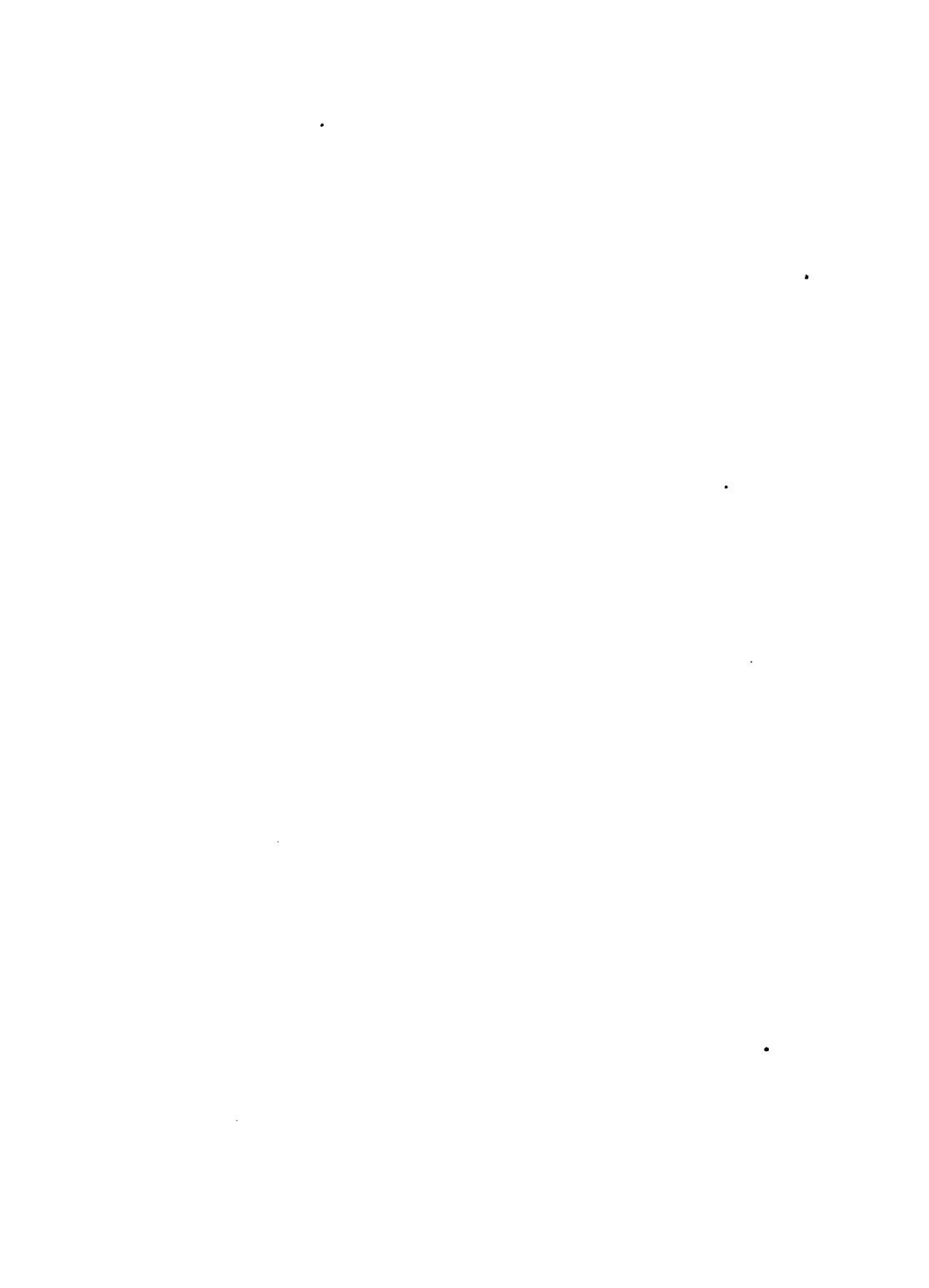
A parting word, dear brethren, as to the enormity of the work ! Never forget it is God’s work, not yours ; and yet it is yours, for He pleases to make you instruments in His hands. Its magnitude will, however, stimulate you, the more, especially, as the RESULT IS CERTAIN. But if I were to tell you it is His work, and He will do it of Himself without you, you may lay down and go to sleep, would you not feel dispirited ? No, He has been pleased to grant you greater honour ! To you it is given, to you and every other member of the great

Christian family, to work this great work ! Talk of railways ! talk of telegraphs ! they are but as a village to a continent, compared to this work. Its aim is the pacification of the whole world—a consummation which nothing will ever effect but Christianity ; but, as I said before, it will be practical Christianity. And the consideration of this PRACTICAL CHRISTIANITY will open up to our minds a vast number of most important questions, and—

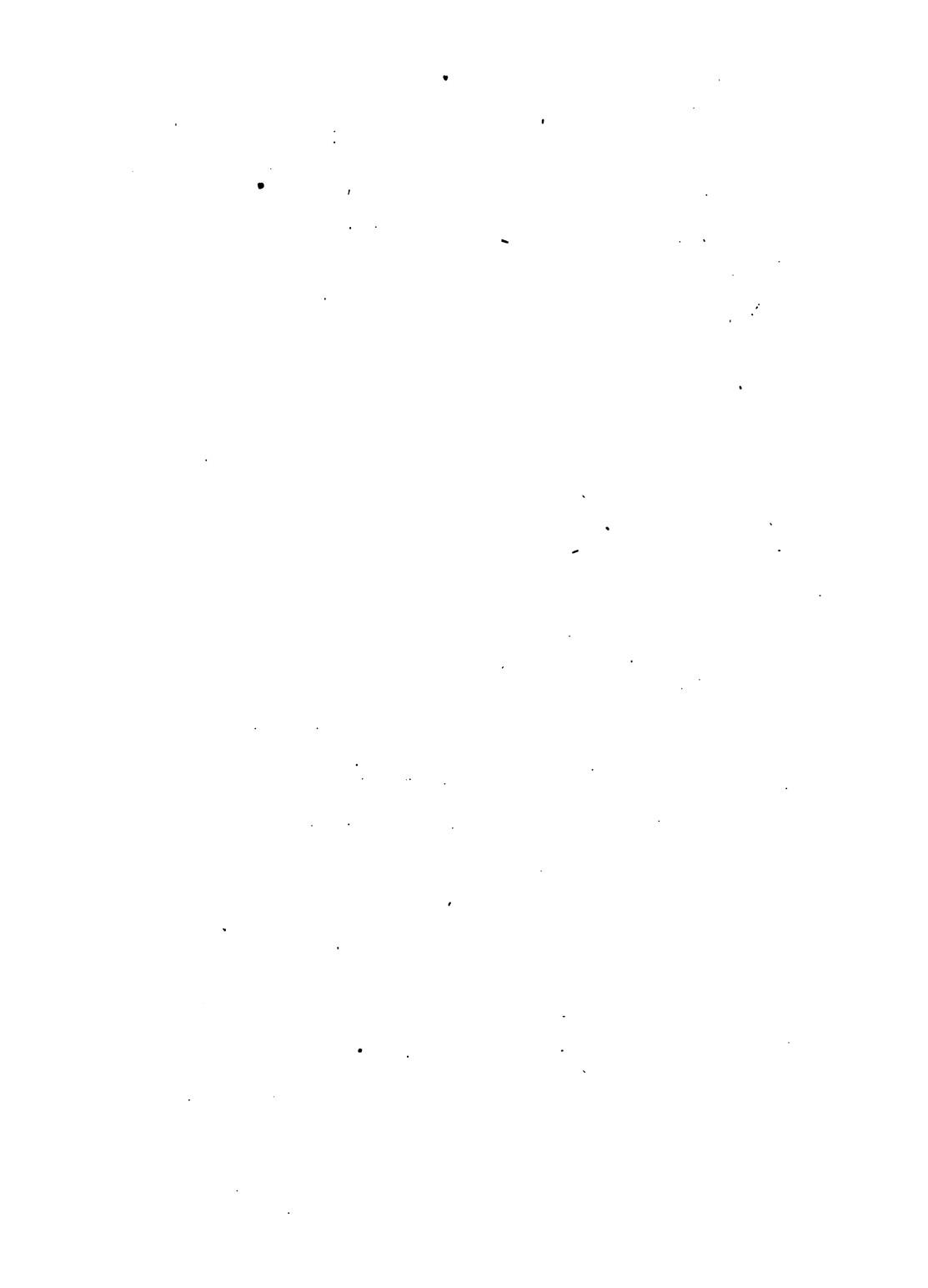
Voice. Appoint a day, brother, and we will meet you for their discussion.

Reformer. That's impossible. But having shown you some things we must not do, I want to embrace the earliest opportunity of pointing out very many things that must be done, by every member of the Christian family, in matters intimately connected with the present subject, namely, the peace and evangelization of the world—two of the most prominent of which will be the universal correspondence of peace Christians, in contradistinction with Christians who admit of war, and another the establishment of *universal worship meetings*. The schemes, however, that will open up to expansive, beneficent, and persevering minds, will be so magnificent, the prospects so brilliant, and the consequences so glorious, that you cannot bear them now. Nor will you ever be able to bear them, until you go to the Strong for strength, where you will have your faith and other graces increased. Thither we'll all repair, beloved Christian brethren, before we meet again. Farewell, dear brothers, farewell.

Voice. We will ! we will ! dear brother, farewell, farewell.







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